WORLD CALL

APRIL 1926

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NEVER in a costly palace did I rest on golden bed.
Never in a hermit's cavern have I eaten idle bread.
Born within a lowly stable, where the cattle round me stood,
Trained a carpenter in Nazareth, I have toiled and found it good.

They who tread the path of labor, follow where my feet have trod.
They who work without complaining do the holy will of God.
Never more thou needest seek me, I am with thee everywhere.
Raise the stone and thou shalt find me, cleave the wood and I am there.

Where the many toil together, there am I among my own.
Where the tired workman sleepeth, there am I with him alone.
I, the peace that passeth knowledge, dwell amid the daily strife.
I, the bread of heaven, am broken in the sacrament of life.

Every task, however simple, sets the soul that does it, free;
Every deed of love and mercy done to man is done to me.
Nevermore thou needest seek me, I am with thee everywhere.
Raise the stone and thou shalt find me, cleave the wood and I am there.

—Henry van Dyke

Up to Jerusalem

Our cover this month is a street in Jerusalem, the picture being the property of F. W. Burnham who secured it while in the Holy Land last summer. We were inspired to use it in this number, which is devoted to the ministry, by remembering that in the earlier history of the Disciples of Christ the slogan "Back to Jerusalem" was used extensively. A number of years later, so a contributor has written us, there came another slogan, "On to Jerusalem," as part and parcel of our great missionary development. The Disciples of Christ, so the same contributor goes on to say, have come today without doubt to a critical moment in their history. Many are saying: I am of Paul and Apollos and Cephas; I am for this work, or I am against this program. A new slogan is needed today, "Up to Jerusalem," up to the Throne of God where all the ills of the Disciples of Christ can be cured. The first slogan was doctrinal; the second missionary. A great spiritual awakening is the solution today.

Speaking of Jerusalem

One of the choicest bits of journalistic creative art that has come to our attention for some time we find in the following clipping from the Kobe, Japan, *Chronicle* of February 5. It was sent us by J. R. Golden, the "Bishop" referred to, and purports to be an account of the why and wherefore of our Commission to the Orient, composed of Cleveland Kleihauer, Robert Simpson and J. R. Golden who sailed January 22 to study conditions in the Orient. Our amazement at the reporter's glorious disregard for facts is exceeded only by our respect for his consistency in so doing:

"On their way to take part in the international mass meeting of the Christian Federations at Jerusalem in June, Bishop Golden and party arrived at Yokohama by the President McKinley on Wednesday evening (3rd inst.). The party has also a mission of looking into the state of the American missionary movement in Japan and China and, if it finds no necessity of stationing American missionaries in the Orient, to referring the problem to the international meeting at Jerusalem as part of the agenda and withdraw the American missionaries if it is so decided. Bishop Golden stated to a Japanese paper that in June last year, when a mass meeting of the Christian Federations of America and Canada was held at Oklahoma, the growth of nationalism in China and the movement in favor of replacing American missionaries there was discussed. At the same time a report was to hand that Japan had established independent churches and that she was indicating an inclination of not requiring the services of American missionaries. As this was a grave question the party desires closely to look into the matter."

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A Family Quartette of Ministers

G. W. Buckner of Connellsville, Pennsylvania, (top center) tried to be a lawyer for a while, but his conscience got the upper hand and the ultimate decision has made for two score happy and fruitful years of service in the pulpit. Mrs. Buckner, too, is an ordained minister. S. G. Buckner, (right) of Fort Smith, Arkansas, says that with the whole family preaching, the ministry is taken for granted. Clark Buckner, (left) now preaching at Topeka, Kansas, cites his father's heroic success as the deciding influence in his choice of a vocation. He says: "No man touches life so vitally as the minister." G. W. Buckner, Jr., (bottom center) of Hastings, Nebraska, while youngest, comes not a whit behind the others in the success of his work. He waited until his senior year in college to find he was intended for the ministry. He too, like the father and brothers, took his training at Culver-Stockton College. This is the only family in the brotherhood of the Disciples of Christ which has come to the attention of WORLD CALL in which a father and three sons are in the active ministry today

WORLD CALL

Volume VIII APRIL, 1926 Number 4

The Preacher In and Out

AMONG all the religious leaders of the world the Protestant minister occupies an entirely unique position. The Mohammedans have neither minister nor priest and all of the other principal religions set their priests apart as holy men, most of whom are forbidden to marry or to have property. At the same time their ordination and their support is for life and not contingent upon any particular or local work. Their function is to intercede with God rather than to plead with men, to placate deity rather than to instruct humanity.

In ways almost as marked the preacher stands apart from all the other men of Protestantism. More than any other man he is expected to marry and rear a family, but he is not at liberty as other men are to choose his home or order his affairs as the welfare of his family seems to require. He is supposed to be free to hold and accumulate property, but the conditions of his location and labor make it practically impossible. If by extraordinary chance, talent or contrivance he succeeds in making money, he reduces by so much his power as a preacher and his influence as a man of God. What seem to be exceptions to this rule are only apparently so, for without this encumbrance the preacher in question might have become another John Wesley or Archibald McLean.

However, as long as the minister is in he has little reason to complain of his lot. It is when he is out that he and his family suffer. The pastor's salary is generally smaller than the income of other men of his talent and training, but with wholesome economy his wife manages to make ends meet and their children thrive on plain fare and enforced self-denial. When the pastorate ends, on the other hand, the income stops as suddenly and completely as the light from a broken wire. And no sort of good management can pay grocery bills with ciphers.

Far better than the minister's certain though modest income is the "honor, love, obedience, troops of friends" which he enjoys beyond all other men of his community. The standing of others is the slow accumulation of many years; the minister's is his as a matter of course from the moment he steps off the train to enter upon a new pastorate. Even so the circle of his influence widens and deepens with each passing month. Where others make acquaintances he makes friends; where others count their friends one by one he numbers his by scores and hundreds. And in most of these relationships there is a depth and intimacy granted to no other.

When the pastorate ends, however, the minister must move out of the hearts of his people as certainly as he turns over the pulpit and the manse to his successor. This is not easy for him or for them, but it is imperative. To hang on is to destroy the fruitage of his own labor as well as to obstruct the work of the new preacher. He must go away and stay away. That story is finished. The book must be closed and he must not even turn back to look at the pictures.

HARD as it may be, that is not intolerable when the minister moves on to become the new preacher of another congregation with infinite possibilities of affection and service. The heartbreak becomes a crucifixion when, as must happen to every minister, his latest pastorate is his last pastorate. Mercifully this is seldom realized at the time. He changes first "to a less exacting field," or he "enters the evangelistic field for a season." Nevertheless, the day finally arrives when he is unquestionably out. He may feel himself better fitted for the work of his life than ever before, but he is out. There is no place for him. And nobody seems to care!

Right here, if the church of Christ is to maintain any sort of standing with her Lord or in the world where he has placed her to be the light of the world, she must care for the preacher who is out. This is clearly the duty and the high privilege of the entire brotherhood. Easter Sunday is the appointed and appropriate day for thus honoring our risen Lord in his faithful servants.

The Challenge of the Ministry

By EDGAR DeWITT JONES

ON THE walls of the Metropolitan Art Museum, New York City, there hangs a picture about which is always to be found an admiring throng. The picture is of a maiden, girlish of figure, spirituelle of countenance. The expression of her eyes is eloquent. She seems to be gazing into space, yet all the while seeing the unseen, hearing the unheard. It is Joan of Arc listening to the "voices" that are whispering to her soul and urging her to save her beloved France. It is the call divine and the Maid of Orleans is about to respond, every fiber of her being thrilling with an indomitable purpose.

There is another picture—this one in the portrait gallery of the Old Testament, in its way a companion to Joan listening to the voices. It is of a young man, born to the purple, dreaming dreams and seeing visions splendid. He beholds the Lord lifted up, sitting upon his throne, his glory filling the temple. He sees the winged seraphs and hears them cry exultingly one to another, "Holy, holy, holy, is the Lord of Hosts. The whole earth is filled with his glory." The young man is Isaiah and ringing in his ears is the call to the prophetic ministry. In after years describing his experience he wrote, "I heard the voice of the Lord saying, 'Who shall I send? Who will go for us?' Then said I, 'Here am I.' "

The challenge of the Christian ministry is today as vibrant and thrilling as when the Maid of Orleans listened to the voices and the youth, Isaiah, saw the Lord lifted up, heard the call and answered, "Here am I." There are in this mighty challenge of the ministry of the Word four appealing factors, factors which singly are potent, but taken together are irresistible.

I

First of all, the ministry offers the attraction of a majestic fraternity; the comradeship of a high calling; there is a fellow feeling among fellow craftsmen everywhere, a community of interests, enjoyable and inspiring. The ministry is of a line which reaches back to the Hebrew prophets, a line that has come down through martyrs, missionaries, theologians and mighty preachers of the Word. Think of the great names in this long line of Christ's ambassadors, Chrysostom, St. Francis of Assisi, John Huss, Savonarola, John Knox, John Calvin, John Wesley, Martin Luther, Spurgeon, Beecher, Brooks, Jowett—what a glorious company!

I cannot forget a certain day in Edinburgh because that day I saw on Princess Street Alexander Whyte of Free St. George's Church, one of the greatest of modern preachers. Lo! the fine old Scotch face, the dignity and nobility of the man! Later I heard him pray in his own pulpit with such tenderness as to bring tears to my eyes. I recall a memorable evening in City Temple, London, with R. J. Campbell in the pulpit, and hearing him preach a sermon from the text, "I shall be satisfied when I awake in thy likeness." As I listened to these men and to other mighty preachers of the Word I felt the thrill and wonder of comradeship in the same high calling and under my breath I said, "I, I too, am a preacher."

It is something to be of the same glorious company to which Henry Drummond belonged and to remember the story, how he was called in the dead of night, by an old Scotch workingman, who informed him that his wife was dying and wanted Drummond to come to her bedside. "I tell ye she's deein, she canna hear ye, she canna see ye, but she would like to have a breath of ye about her before she dees." If our natures are subdued to what they work in, like the dyer's hand, then we of the Christian ministry ought to have the mind of Christ and carry with us some breath of the better land.

II

For a second thing, the charm and responsibility of the teaching career, the opening of the Scriptures and the exposition of the same. The Christian religion is a teaching religion. A great part of a preacher's work is that of a teacher. One of the most eloquent phrases in the great commission as recorded by Matthew is the words, "Teaching them to observe all things whatsoever I command you." Jesus was preeminently a teacher. How helpfully he taught; taught the people about God, about his love and mercy, taught them about prayer and of eternal life. He taught them in their homes, by the roadside, in the synagogue and even from a boat along the shore of Galilee. Great as was Paul as a preacher, he was equally great as a teacher. While he worked at his trade as tentmaker, he taught the people about Christ and the God of Christ.

In the judgment of many, Frederick William Robertson was the greatest preacher since Paul, and what a teacher he was. It is recorded that when people came to him with their difficulties and doubts and laid them before him he would sit down

with the people and say, "Why, you see it is like this." And when he had spoken light streamed upon their darkness and dispelled it so that they wondered how they had ever doubted at all and they went about their way new creatures in Christ, all because a teacher had taught them the simple truths as they are in Jesus. Our age hungers for a teaching ministry because it makes strong churches and stalwart Christians. The teaching calling is everywhere exalted but nowhere else so exalted and amazingly fruitful as in the ministry of the Word.

III

Then, there is the witchery of a speaking vocation, the publishing by word of mouth the everlasting gospel. The age of oratory is not past, nor will it ever pass as long as the human heart is capable of affection and emotion. As long as human beings aspire and are subject to pain and pleasure, the speaking vocation will be potent, powerful and permanent. When a man espouses some great cause and permits his personality to be a channel of eloquence, forgetting himself and remembering only that cause and the people to whom he speaks, miracles begin to happen.

Every great movement has had its spokesman, voices in the wilderness, John the Baptist, Saul of Tarsus, Savonarola, Martin Luther, Wendell Phillips, Frances Willard, and others of the shining host who, by tone of voice, flash of eye, sweep of gesture, moved the multitude as the wind the trees of the forest. Yes, the witchery of a speaking vocation! It is not mere oratory, not simply lecturing, but telling the story of the love of God as revealed in his son and the ministry of reconciliation. Is there anything in all the world so appealing, so challenging, as the call to preach the Word? Think of John and Peter before the Jewish Council exclaiming, "We cannot but speak the things which we have seen and heard." Recall Paul the Apostle making his defense before King Herod Agrippa the Second, and when in response to his fervid appeal the king answers, "You think but with little persuasion you can make me a Christian," the tentmaker of Tarsus replies, "I would to God, that not only thou, but also all that hear me this day were such as I am, except these bonds."

IV

Consider also the lure of the shepherd's task, the wonder of the pastoral ministry, the obedience to the command of the Christ, "Tend my sheep," "Feed my lambs." There is no tenderer relation than this of the shepherd and his flock. The poetry of the twenty-third Psalm and the pastoral life of Palestine are wrought into this challenge of the ministry in the cultivation of a pastor's heart. A good shepherd leads his flock, defends his flock, understands the peculiarities and oddities of his sheep, seeks them out and rescues them when they are lost. There is nothing exclusive or partisan in the shepherd's ministry. If he has a hundred sheep and ninety-nine of them are safe in the fold, he cannot rest until he finds the missing sheep and restores it to the flock. What a shepherd heart the Christ possessed. Think of his words, "Other sheep I have which are not of this fold, them also I must bring and they shall hear my voice and there shall be one flock and one Shepherd." Think of the twelve disciples he had, how he saved eleven of them and how he wrought to save even Judas. On the very brink of his traitordom, at that Last Supper in the upper room, Jesus singled him out as the favored guest by giving him the sop and by that token it was as if he said, "Judas, I love you. See how I love you. How can you betray me, Judas, when you see I love you to the very end?"

The world needs the shepherd heart and the shepherding ministry, the great love that does not want to exclude or excommunicate but longs to include the last, the least and the lowliest. What a ministry for this broken world of ours with its hates, hostilities, bitter enmities, partisanship and sectarianism. The challenge of the ministry is the lure of the shepherd's task of ministering to the individual. To understand him, bear with him, forgive and protect him from the enemies that war with his soul—is a holy ministry.

How can young men resist such a challenge? What does it offer? Not ease nor wealth—certainly not these. It offers a field for sacrificial service, for prophetic insight and leadership, courageous pioneering and pathfinding, ministry of peace and good will to a world where hate is rampant and ill will prevalent. It offers a man's place and a man's work in dark and difficult days. It offers joys and blessings of friendship and rewards far above place or wealth or material power. Young men of today ought to dream of the ministry even as Lincoln dreamed on the great prairies of the West how he might render some high service to his day and generation. You have seen the picture of Lincoln the youth stretched out upon the puncheon floor of a cabin, reading by the light of a pine knot fire his treasured volume. The artist has caught his expression as he looks up and gazes into the blaze, dreaming dreams and seeing visions:

A peaceful life;—Just toil and rest—
All his desire;
To read the books he liked the best
Beside the cabin fire.
God's word and man's;—to peer sometimes
Above the page, in smouldering gleams,
And catch, like far heroic rhymes,
The on-march of his dreams.

The Commission on the Ministry

The Disciples of Christ Take a Major Step Toward the Pension Goal

By THOMAS C. HOWE

Chairman of the Commission on the Ministry

WITHIN comparatively recent years, the idea of making provision for old age pensions and protection against disability in one's vocation or profession has had an amazing development in our country. As a result, the amount of insurance carried by Americans aggregates stupendous figures. This movement is the outgrowth of the intense human longing on the part of those who have dependents to make provision against the days of weakness while they who labor are yet strong and in good health.

The greatest and most successful of our railroad and industrial corporations have retiring funds; many states are accumulating enormous funds to provide disability benefits and old age annuities for their thousands of public school teachers. This insurance is for the most part compulsory.

The Carnegie Foundation for the Advancement of Teaching set in motion years ago the undertaking to provide retiring allowance for college professors and executives; college teachers very naturally inquire now, before accepting an appointment, what arrangement the particular institution in question has for the faculty member who has completed his or her period of useful service in the teaching profession. It would be impossible to determine how great a benefit this movement has been and is toward stabilizing this great vocation and what a boon it has been in the progress of American education.

It was but natural that the great religious communions should early recognize the need of similar provision for its devoted servants who consecrate their lives to promoting the spiritual need of the community, but who must live as other human beings and in the nature of the case have little or no time or inclination to provide the material things of life.

Thomas C. Howe

No religious body can expect to thrive and fulfill its useful purpose in the world without making adequate provision for the education and support of its leadership. Whatever we as church people in this country sow, we shall reap. If we sow neglect of training and support of our ministry we can expect only an inadequate ministry, consisting of mediocre or indifferent leadership—if indeed leadership it can be termed at all. Let us not deceive ourselves. America needs in its pulpits men who have the strongest and most spiritual minds to lead us and—what is vastly more important—to attract with magnetic personality and high Christian character our girls and boys into the ways of righteousness.

We, the Disciples of Christ, offer no exception whatever to the need, recognized already so clearly by other great religious bodies, to provide a properly trained ministry and then to make generous allowance for the faithful men and women who constitute that sacred body of servants.

We learned many things through our magnificent effort of the Men and Millions Movement. Out of that movement came a definite realization that our next major step must be on behalf of our ministry. Gradually but surely this idea has taken form and finally it found expression in the following resolution passed at our Cleveland convention

in 1924, which in substance is as follows:

Whereas, the necessity of facing up to the task of providing our ministry with a safe and reliable pension system can no longer be postponed,

WE RECOMMEND: that the entire brotherhood look forward to and make preparation within a few years for a brotherhood-wide campaign sufficient to meet the needs of our growing ministry, and that, to this end, the International Convention appoint a commission of representative men and women which shall cooperate with the department of the ministry, Board of Ministerial Relief and with the promotional division in acquainting the brotherhood with the needs and purposes of the proposed campaign.

In accordance with this resolution J. H. Goldner, president of our convention for 1925, appointed a general commission which met and organized at the Oklahoma City convention. An executive committee of sixteen members was created out of the larger commission of 211, which, under the able leadership of our secretary of ministerial relief, F. E. Smith, and our highly trained and experienced actuary, George A. Huggins of Philadelphia, has already held one meeting in Indianapolis. The committee is proceeding systematically, thoroughly and with all speed possible to ascertain the facts necessary to the formulation and adoption of a plan for submission to our convention in Memphis in November. The executive committee is busy completing plans for the meeting of the entire commission at Indianapolis, April 8-9. At this general meeting will be developed the plan for the great enterprise to be laid before the Memphis convention.

More than 6,000 of our ministers have received from the committee questionnaires for the data necessary to determine the facts regarding our ministry. The returns are beyond expectations heartening and reassuring. There is manifested everywhere a unanimity of sentiment that augurs most hopefully for the success of this, our greatest undertaking up to this time. The enterprise is so noble, so far-reaching in consequences, so altogether beneficent that we may hope to find in it a unity of effort which we have never before realized in all our history as a church fellowship.

The Commission as a State Secretary Sees It

I. J. CAHILL
Ohio State Secretary

THE Commission on the Ministry has for its task the careful study of the present situation among us and the recommendation of such a policy as may be possible to us for the care of aged servants of the Lord.

This is a work that should have been done at an earlier date. Now that we are coming to it somewhat late we should come with full vigor and unanimity.

The most precious and the most powerful thing in Christian work is life. The servants of the cross make this supreme contribution, withholding nothing. In accepting this offering the church should give it befitting care.

The plan under consideration undertakes to provide for old age in consideration not of distress incurred, but of service rendered.

Such a plan adequately supported will dignify both the church and the ministry and stabilize the work of both. Men of power will be more free to concentrate their effort on their task if their future is assured.

The aged minister, harassed, fear-stricken and cowering is a reproach to the church and a liability to Christianity. Poised, assured and comfortable he is a blessing to any community and an honor to the church, a power for good.

How the Commission Impresses a Pastor

By M. L. PONTIUS
Central Christian Church, Jacksonville, Illinois

THERE are epoch making movements in the history of the church. If the Commission on the Ministry reaches its objective it will mark the beginning of a new era in the history of the Disciples of Christ.

Recently an elder of a Christian church said, "There is no more reason in a program to create a fund for aged or disabled ministers than there is in creating a fund for an aged or disabled merchant or lawyer." This man failed to recognize the fact that the ministry is a peculiar profession. The minister who would commercialize his intellectual and his spiritual resources would not only be considered unethical, but actually unchristian. Few ministers would continue if they did not believe that their mission is different from that of the man whose chief ambition is to realize material profit. The ministry is an expression of human interest and a service of love.

With this understanding, prophets among the Disciples of Christ have looked forward to a new era in the experiences of our ministers and the life of our churches. The tangible expression of this prophetic vision is an adequate provision for the aged or disabled minister or missionary among the Disciples of Christ. When this goal is reached, young men and women will not be reluctant to dedicate their lives to Christian service for fear of a possible approaching experience of indigence and poverty. One of the most timely and forward-looking movements of the Disciples of Christ in the twentieth century is represented in the Commission on the Ministry.

As a Woman Sees the Commission

By ALDA R. TEACHOUT

THE great growth in the field of life insurance during the past twenty-five years has indicated a development of the sense of individual re-

sponsibility; the present rapid development of pension plans of all kinds indicates an increase in the recognition of social responsibility.

Few men entering industrial or professional life make any sacrifice in prospects by the field they choose. Whether they attain to success or not, at least they expect to receive a fair remuneration for their toil. The minister, on the other hand, knows in advance that it is unlikely that he will ever receive remuneration on a scale commensurate with the time and cost of his preparation, the responsibilities he carries, and the unstinted hours of his labor. He counts the cost and faces the future with courage, looking not at the "things which are seen but the things which are not seen." However, the courage which is equal to all personal sacrifices sometimes falters when those dependent on him are compelled to share too much of that sacrifice or face a future too uncertain.

The clergy are not more improvident than other classes of society. "Eighty-five per cent of this country's adults leave no estate. One-third of the widows in our country lack the necessities, and ninety per cent the comforts of life." (Huebner). A minister may lack every element of self-seeking and yet the very training and qualities which fitted him for his work make it impossible for him to be unmindful of those who rightly look to him for support.

What is the responsibility of the church for its ministry? Shall industry recognize its duty to disabled and worn-out members, providing self-respecting means for their care, and the church still trust to chance and "relief"?

Our ministers do not ask for great financial rewards, but the church which sets them apart for service to their fellowmen should recognize its duty to assure them provision for everyday needs and future uncertainties. Thus, paralyzing worry is eliminated and the power and initiative of the whole personality is released for work committed to them. A pension plan, based on sound actuarial practice to insure permanency, is the only means of attaining this end for the ministry as a whole. It may be administered in the spirit of the early church, which, it is recorded, "held all things in common."

The exigencies of life cannot be foreseen, but it is possible by a plan of insurance to distribute the burden of disability, old age and dependents, so that we may indeed carry out the injunction, "Bear ye one another's burdens." The church which does this will find itself thrice blessed by increase in the number and quality of its leaders. The Commission on the Ministry is set to this task. A whole brotherhood is watching its work with interest.

The Statesmanship of the Commission

By A. D. HARMON

President of Transylvania College and President of the International Convention of Disciples of Christ

THE Commission on the Ministry of the Disciples of Christ is making a statesmanlike approach to the whole problem of the underwriting of the preachers. It is a bigger program than the caring for the aged minister, for what awaits a preacher at the end of the journey affects the ministerial candidate in college and the effectiveness of a preacher in middle life.

The commission is not only making a careful restudy of the partially successful plan used hitherto by the Disciples of Christ, but it has traveled each advancing step by which other Protestant bodies have arrived at their present solution of this problem.

The commission proposes to develop a plan that will allay a preacher's restiveness in middle life and put his ultimate retirement upon a firm basis, definitely and sufficiently supported, and this is to be created by the preacher's own efforts.

The genius of the plan now being developed is that it is divorced from all charity, is dignified and businesslike. It will not burden the church nor bruise the preacher's heart and bow his head.

The methods by which the church has cared for its aged servants hitherto have reproached it. A church cannot accept a preacher's service in the day of his power and forget him in the day of his physical declension without injury to her own soul.

The commission rests its plan upon two fundamental purposes. First, the church should contribute part of the indemnifying fund as a deferred payment on service already rendered. Salaries are inadequate to underwrite a preacher against exigencies of age. Salaries are based upon living expenses and therefore forbid investment margins. It is therefore a moral obligation upon the church to do this. Second, the preacher should pay the other part out of self-denial from his own salary. Thus his deferred salary and his real salary underwrite his own insurance.

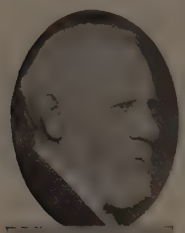
The commission thus plans to create an expedient that will take care of the ministry against age, based upon the total experience of all religious bodies, and upon the most competent actuarial experience, also a study of our own ministry and this at a minimum of cost.

It will challenge thoughtful and provident youth to enter the ministry. It will brighten the drab days of middle life when a pastor contemplates the time when his physical and mental forces will decline. It will make the last days of a preacher's earthly journey the happiest. And not least, it will give the church a new sense of Christian integrity.

Fathers and Sons in the Ministry

A FATHER'S heart in a peculiar sense is set upon his boy. He is of the masculine strain and is to bear his name in the next generation. The lure that leads a man to declare for the ministry is a consuming love. No reservations here. Then, it is a testimony eloquent when the father finds joy in seeing his son come after him in the pulpit. Often in the sketches on the following pages will be noted the father's influence as a chief factor in leading the son into the ministry. It has been a joyful task to discover where the son, and in some cases the grandson, follows in the footsteps of his "preacher dad." It is regretted that space can allow for only a part of the number who might be included in this series.

THE name of J. H. Garrison stands out for leadership in an epochal sense. Fifty-seven years of continuous editorial service is a monument in itself. His training came from Abingdon College, later merged with Eureka. His journalistic labors followed college and service as cavalry major in the Union Army. He is the author of a dozen books, *Alone With God* one of the best known. His kindly and discerning influence as editor of the Easy Chair page in the *Christian Evangelist* is of large blessing to all readers. Few souls have spread a more beneficent spirit among the Disciples.



W. E. Garrison, University of Chicago, has had most of his ministry in the teaching activity. He was professor, then president of Butler College—later identified with the state educational work of New Mexico. He is now dean of Disciples Divinity House, University of Chicago. His literary work has reached his readers through a number of publications and books.

T. W. GRAFTON, Indianapolis, is Third Church pastor for fourteen years with a long and fruitful record to his credit. The name of the whole Grafton family is one familiar to most of our people. Great churches have steadily grown up under his ministry, filled with evangelistic and missionary spirit.

Warren Grafton is the direct heir of a strong preaching ancestry reaching back to the beginnings in Western Pennsylvania, his maternal grandfather, B. W. Johnson, a pioneer preacher of Iowa. Two things in addition to the influence in the home, definitely helped in a decision for the ministry: active work in Endeavor societies and teaching boys' classes. At sixteen he organized a boys' club; out of it have come three missionaries and more than that number of preachers. Two summers ago he supplied his father's pulpit with great acceptance to everyone. He did splendid work as a pastor at Hartford City, Indiana, after graduating from Butler and is now in Union Theological Seminary completing his training.

G. I. HOOVER, promotional secretary for the Board of Education, Indianapolis, says the influence in a home of piety and devotion led to the ministry as the expression of the will of God for his life. The influence of the church in the early years and listening to great preachers, among them E. V. Zollars, intensified the conviction for the ministry. Dr. S. M. Cook recommended him to his first church.

Lyman Hoover, Yale University, graduate of Butler College, served for two years as field secretary for the Student Volunteer Movement. Among influences that led to his decision are:

1. The home and my parents made Christianity a living reality.
2. Influence of Downey Avenue Church, Indianapolis, especially in the later years of high school and college life.
3. Influence and friendships growing out of Lake Geneva conferences.
4. Desire to serve as a missionary from the influence of my mother and the Des Moines Student Volunteer Convention.
5. My decision deepened by experience of the transforming power of Christ.

W. S. HOYE, Louisa, Virginia, came of hardy, achieving stock. His influence in his state and beyond has spread through the brotherhood's whole life. He was a loved associate of F. D. Power during his prime in Vermont Avenue at Washington City. It would be hard to say how many men, either directly or indirectly he has placed in the ministry. He has had a long and fruitful service and has been a tower of strength for every good cause.

J. Mitchell Hoye, Yale University, a graduate of Bethany College, served his part in the army during the World War; was pastor of Immanuel Church in Baltimore; takes his B. D. at Yale in June. He took the prize for the best original sermon of his class last year. He has done work with rural churches during vacations.

G. S. O. HUMBERT, Canton, Missouri, superintendent of promotion of Culver-Stockton College, came of Hoosier stock. He went to Pacific Coast in 1890 locating in Oregon. He has been longer in college field work than any other man. In the family and connections there are thirteen ministers.

Dale Humbert, Des Moines, Iowa, completes his B. D. at Drake this year. He spent some time as singer with D. C. Kellems, evangelist, being with him in his last meeting. The mother, a great-granddaughter of James Foster, an associate of the Campbells, and minister of the first congregation at Brush Run, as well as the father, has been a large influence in the decision for the ministry. His work as a student pastor gives promise of large usefulness. He has preached at Exira, Iowa, during the three years of his post-graduate work. Coming from a family of preachers as did his wife, who is the daughter of J. A. Longston, preacher at Manson, Washington, and with his experience and training in his own pulpit and as an evangelistic singer, the future holds every promise of a successful and fruitful career.

JOSEPH KEEVIL, business manager Randolph College, Cisco, Texas, has had a ministry in Indiana and Texas that has made him well known. His devotion to the cause with clear conviction, has been an element of strength in his service. He says: "The hour was never on us when the ministry offered a greater challenge to worth while young men than now. I have two other boys. Nothing would bring us greater joy than to see them also in the ministry."

R. G. Keevil, Indianapolis, is pastor of the Fleming Garden Church. Though a student in Butler, he lives in this new section with many foreign born and by his love of the cause, enthusiasm and hard work is demonstrating an unusual success. He had, before coming to Butler, attended other schools and had served as pastor in other fields. It would be hard to find one happier in his work.

L. F. DRASH, Granite City, Illinois, came from a farm in Southern Indiana. His training was had at the College of the Bible, Lexington, Kentucky, with graduate work at Drake University. His work has been in Michigan, Indiana, Ohio, Pennsylvania, Kentucky and Illinois, with three years as district superintendent in Oklahoma. He says: "There are hardships, but the compensations so outweigh that one forgets them in the joy of helping to make a world better."

J. Wayne Drash, a Phillips University man, is now working out his B. D. and at the same time his preaching is counting for good at Jett, Oklahoma. He hopes to spend further time in preparation at one of the eastern universities. He preached his first sermon three years ago. He is happy in the work and will doubtless "make full proof of his ministry." He has native ability, capacity for hard work and deep consecration and desire to preach the Word.

M. C. FRICK, Sweet Valley, Pennsylvania, has seen fifty-three years of service, beginning at the Jerusalem Church, Hartford County, Maryland. Forty-two years have been spent with the churches of the Keystone State, all but three years in the eastern section. His service has been one of regular and faithful results.

C. H. Frick, Kingston, Pennsylvania, recounts how his father in the early years as a mill worker in Newark, Delaware, held a religious service once a week in his home. No permanent organization came but five men went into the ministry from this influence, three of them the father, uncle and himself. He is a Hiram man going from college to the Western Pennsylvania board as an evangelist and is now under the eastern board. As pastor at large he is developing the work at Kingston. He is a Sunday school enthusiast and, excepting war service, has only missed five Sundays in forty-two years. Neil MacLeod, a missionary, and J. H. Mohorter, the beloved secretary of benevolent work, are the other two of the five.

W. B. SLATER, Moline, Illinois, First Church, has had an honorable ministry, fifteen years of it in his present pastorate. His service has been a source of delight all the while, even with the heavy burdens. He claims the fine spirit of the First Church as one of the strong influences which led the sons into Christian service.

Dr. Roland A. Slater is a Eureka man and graduated in medicine at Barnes Hospital, St. Louis. He is now serving his interneship in the City Hospital, Indianapolis. He preached with fine success during college days and during the time as a medical student. He is now in the hospital in training for a medical missionary. His inspiration came from A. McLean, missionary rallies and the encouragement of parents who find great joy in his service.

Paul R. Slater, St. Louis, is also a Eureka man, class of 1925—now in Washington University, medical department. He has preached through college and now continues his ministry. The love of the work is his passion.

NELSON GARDNER, evangelist, has been preaching for twenty years and has added more than two thousand members to the Disciples of Christ brotherhood. Mrs. Gardner is also an ordained minister and her Christian influence in the home has been a great factor in pointing the children to Christian service. Mr. Gardner has been an officer in the state ministerial association for many years and also a member of the Nebraska state board.

Frank N. Gardner decided two years ago upon the ministry while still a student at Cotner College. He has been a student pastor for sixteen months and has added sixty-nine to the church. He is at present serving two half-time points, going out from Cotner each Sunday. His preaching has brought satisfaction both with work done and to his decision for Christian service.

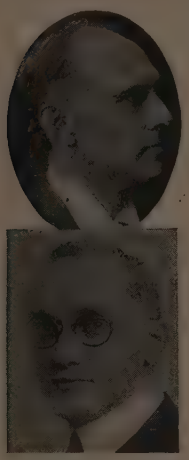
ELVIN DANIELS, the pastor at Linwood Church, Indianapolis, is a graduate of Butler College. His work in the ministry began over twenty years ago. His ministry has been one of painstaking care and solid building. The six years at Linwood have been particularly filled with the discipline of hard work and the joy of achievement. The church has more than doubled and the spirit is splendid.

Earl Daniels is now doing graduate work at Yale. He began preaching at seventeen and soon after accepted a call to Yeoman, while a Butler student. He has held several pastorates since and is at present, in addition to his school work, pastor of a New Haven church. He says: "God has blest me with being a minister's son. For that privilege I shall always be grateful. By his daily living, Father has made the ministry so alluring that I could not resist its challenge."

O. C. BOLMAN, minister at Bloomington, Illinois, state evangelist and field secretary, began his ministry by supplying the pulpit at Roodhouse, Illinois, when he was principal of the high school there. He gave fifteen years to the churches at Pleasant Hill, Mason City, Havana, Pekin and Greenville. All of them prospered under his ministry and nearly all more than doubled in membership while he was on the field. For eight years he has been a representative of the state society.

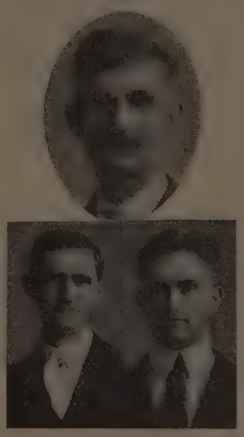
Paul Bolman, preaching at Ashland, Illinois, is the second son. He began preaching while still in high school. When he entered Eureka College he accepted half-time work with the churches at Bader and Frederick, Illinois. He is happy in the work and justifies his father's ministry by his own life.

JOHN L. BRANDT of Muskogee, Oklahoma, is widely known for his long and faithful service. Many of our best pulpits have had the benefit of his leadership. He has started more than sixty young men in the ministry in addition to several young women missionaries. He is the author of several well known religious works and is in demand as a lecturer.



John L. Brandt, Jr., is at present serving as general evangelist among the Disciples of Christ. Before entering the ministry he demonstrated a real success in the newspaper field, but his father's example and counsel played a part in the final decision for his life work. He held four pastorates and in his four years as an evangelist every meeting, with but one exception, has resulted in at least twenty-five per cent increase in membership of the local church. He has traveled widely and is popular as a lecturer.

J. D. BABB, Girard, Kansas, is a district superintendent of Kansas missions. He entered the ministry in the early days when saddlebags and buggies carried him over the plains of the middle west. He has served with unstinted loyalty and has twenty-four young men to his credit in the ministry besides his two sons.



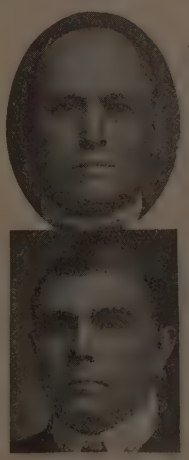
J. R. Babb (left), of Fort Scott, Kansas, was an honor student at Phillips University. He has been notably successful in pastoral evangelism and has held important pastorates in Oklahoma and Kansas. He recently closed a home force revival at Fort Scott with seventy-seven additions.

W. E. Babb (right), pastor at Girard, Kansas, did graduate work at Kansas and Northwestern universities. He has been pastor at Girard for more than eleven years, the longest present pastorate in the state. During his term of service the membership of the church has doubled and plans have been adopted for a $60,000 church. He is a member of the Kansas Missionary Society board and a trustee of Phillips University.

J. FRANCIS ASHLEY, pastor at Clinton, Indiana, and his wife have raised five boys and one girl, and thought it only fair that one at least be given to the ministry to which they have given their lives so well and for so many years in Indiana churches. They believe there is a large place for the one who sees the needs of the world and desires to meet them with his best life efforts.

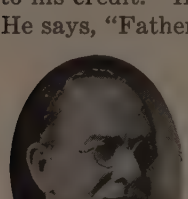
Mark Ashley is now attending Wabash College, Indiana. He plans to complete his college course at Butler and then, if possible, take two years in the College of Missions with a view to giving his life to foreign missionary service. Should this not materialize he will devote himself to pastoral work. Mark gives his reasons for deciding on the ministry as two: The example of parents and his own desire and liking for the work.

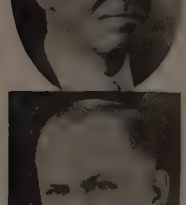
T. F. WEAVER, the pastor at Lindale, Texas, came from Illinois, the Spoon River section. His early ministry was spent in the middle west and for twenty-five years he has labored in Texas where his faithful and consecrated devotion to duty has placed him high among those who serve the Lord.



C. S. Weaver of McKinney, Texas, is a descendant of John Knox and William Robertson, and, on his mother's lineage, of William Henry, brother of Patrick Henry. Following his graduation from Eureka College and a brief ministry, he turned his face toward Japan where he hoped to give a lifetime of service, but the ill health of Mrs. Weaver made their return imperative. They both love the work, have a large capacity for friendship and are held in high esteem for their leadership with the church at McKinney.

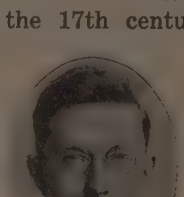
R. P. McPHERSON, who is preaching at McPherson, Kansas, has thirty years of active and happy service in the ministry to his credit. He was reared in a Christian home. He says, "Father and Mother were 'living epistles.' I was taught that God's love manifest in Christ, was his best gift to man, and that self is man's best gift to God. I served with that thought ever before me. My wife and children have been my partners. Our son was naturally, not forcibly, led to love religious work."





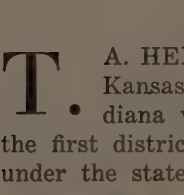
J. Willis McPherson, the pastor at Hope, Kansas, started his ministry by working with boys. He gradually found his way into full-time service and later into the pulpit in the footsteps of his father because of the sense of companionship that lived with them. The natural love for religious work and the father's example left only one clear path ahead for his life work and he is "carrying on" in a splendid way.

EDWIN WYLE, at present preaching at Canton, Pennsylvania, comes of courageous Huguenot stock, the family being driven out of France into England during the struggles of the 17th century of religious convictions. His service has covered work done in England and the colonies as well as the United States and South America.



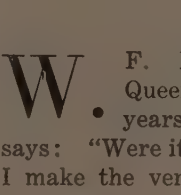
Ewart H. Wyle is preaching at Sayre, Pennsylvania. He is the youngest in the long line of ministers in the Wyle family, his grandfather being chaplain at Salisbury Plain Camp, England, and his great-grandfather being an Episcopal rector at Kent, England. No wonder he too is at the same holy and hallowing task. The press at Perth, Australia, commenting on this family recently said: "This stalwart family has for many generations buttressed the work of the ministry and strengthened the ties that bind the motherland, Australia and America."

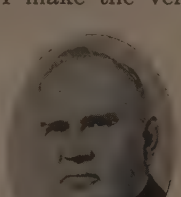
T. A. HEDGES is the pastor at Miltonvale, Kansas. He began his ministry in Indiana where he served as evangelist of the first district. He later served as evangelist under the state boards of Ohio, Nebraska, Missouri, and has held pastorates at Lancaster, Missouri, Downing and Queen City, Missouri, and Thomas, Oklahoma. He has forty years of service to his record and has brought eight thousand souls into the kingdom.



Arthur A. Hedges' present pastorate is at Peabody, Kansas. He served during the war in the Y. M. C. A. corps, being stationed at the Great Lakes Naval Training School. After the armistice he returned to Phillips University, Enid, Oklahoma, for his Master's degree, and later held pastorates at Hydro, Oklahoma, and Wichita, Conway Springs and Dighton, Kansas. He has been at Peabody for one year. The influence of consecrated parents is plainly seen in the son's life and ministry.

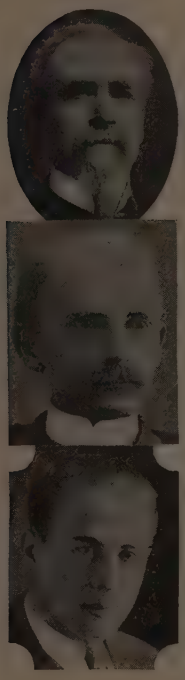
W. F. REAGOR, Seattle, Washington, Queen Anne Church with over thirty years of service in an arduous ministry says: "Were it to do over, knowing the cost would I make the venture? The fields where we have worked have not been easy ones. With overwhelming faith in the work we labored on and now have the answer to the question in the reward of seeing our son carry on with consuming sincerity and greater results than we ever attained."





William Paul Reagor, Tacoma, Washington, First Church, says: "My decision for the ministry was a slow process of unconscious influences. The steady friendship and companionship of a father inspired others besides his son. In addition, the early stories of a loved mother were of great preachers presented with an appeal to childhood. How could one help but finally land in the pulpit?"

J. G. WAGGONER, Canton, Illinois, with more than fifty years in the ministry occupies a loved and respected position among his brethren. He has been and is an ardent advocate and supporter of Eureka College. He was the founder and largest contributor of the Student Aid Fund of Illinois.



William H. Waggoner, Eureka, Illinois, is a Eureka and Yale man. For thirty years he has had a peculiar ministry, going among the churches in evangelistic services and missionary institutes. Much good has been done. He has especially strengthened the weaker churches. He uses many facilities in enlisting interest and spreading religious and missionary education. His work lives and the good done is permanent.

John Garland Waggoner, Jr., is the son of Harvey G. Waggoner, deceased in 1922. Since then he has aided his mother in the support of the home and graduates from Eureka this year. He is in his second year of preaching. He was president of the Y. M. C. A., captain of the football team last year, was a member of the winning debating team two years and represented Eureka in the State Oratorical Contest. He plans for Yale this fall.

THE Briney name is a household word in our ministry. J. B. Briney has preached, lectured, debated and written himself into much of our brotherhood life. His influence registers in his own family with two sons and a grandson in the ministry.

R. B. Briney (center right), Kansas City, Missouri, was born in Kentucky. Transylvania and the College of the Bible gave him his training. He preached in Texas and Missouri and for eight years was Missouri state secretary. Under his leadership the Fairmont Church of Kansas City has just finished a beautiful stone building.

W. N. Briney (center left), was first a printer. He too received his training at Transylvania and the College of the Bible, being valedictorian of the class of 1896. There have been three short pastorates before the twenty-one years with Broadway of Louisville.

Sherman Moore (lower), Warrensburg, Missouri, says his ministry is a part of his inheritance. Not only his father, maternal grandfather, but also two uncles on each side of the house, with several cousins, tell of the blood that inclines toward the ministry. He expects soon to enter Drake to finish his training.

SEEK with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was a barrier between the nations, is now the highway for the never-resting ships and makes the whole world one.—*Phillips Brooks.*

The Preacher's Wife

By A. McLEAN

Portion of an address given in Cincinnati, Ohio, in 1898 at a reception to some new preachers and their wives

THE typical preacher's wife is a many-sided woman. She is an accomplished cook. Her dishes are palatable and digestible. She knows that the surest way to a man's heart is through his stomach. She is a financier. It has been said that preachers have no business sense. If they have not, it is evident some one in the family has. On very modest incomes preacher's families are well fed and clothed; the children are sent to school and to the university. No other class live so well and do so much good on so little. A preacher's wife can make money go farther than any wizard of Wall Street. She trains her children for lives of usefulness and nobleness.

She is a most charming hostess. Her guests feel at home. The spare room does not remind one of a refrigerator and the spare bed of a cooling board. The room and bed are warm and cozy, and the guest falls asleep murmuring benedictions on the wise-hearted and devoted woman who made such provisions for his comfort. If the guest is a minister, she sees that he is asleep at reasonable hours. On Sunday afternoon she sees that he has a nap, so that he may come to the evening service as fresh as a race horse. And when the day is over and he realizes that virtue has gone out of him, she has some savory meat such as his soul loves for his refreshment. Such hospitality is like rivers of water in a dry place, like the shadow of a great rock in a weary land.

The preacher's wife is diligent in all good works. She teaches in the Sunday school, sings in the choir and leads in the aid and missionary societies. In time of revival she speaks to the halting and the perplexed. If any have gone astray, she seeks to bring them back to the Bishop and the Shepherd of their souls. She is an example to all, in patience, in faith, in love, in purity. She allures to brighter worlds and leads the way. If there is sorrow or sickness in any home, she is present to sympathize. If there is joy, she shares and so multiplies it. If there is strife or alienation, she is a reconciler. She is her husband's wisest critic and counselor and his most efficient assistant. She helps him in the preparation of his sermons, and sees that they are neither too long nor too thin. Dr. Storrs gave up writing his sermons, lest people should say his wife wrote them. The greatest orator of modern times spoke of his addresses as the work of Ann and Wendell Phillips. She looks after him also. She sees that his linen is without spot or wrinkle, that his garments are brushed, that his pantaloons are properly creased, and that the real estate is carefully removed from his finger tips. In addition to all these other graces, she is a capital listener. The "pillars" in the church may indulge in audible slumber, they may dream dreams and see visions, she is all attention and sympathy. She never fails to find much to commend. If the preacher is discouraged, she makes him believe in himself. She causes him not to bate a jot of heart or hope, but still bear up and press right onward. The preacher's wife is the good angel of the community. She is a helper and a friend of mankind.

Young Spurgeon went up to London to take charge of a famous church. He had ability, but little education. He married a woman as gifted as himself. She had good sense and a good education. She curbed his uncouth eccentricities and corrected his mistakes of language and history, she made a very decent fellow out of him. When he was assailed by falsehood, when friends forsook or betrayed him, she stood like a shield between him and the fiery darts. The two were one and inseparable. Each supplied what the other lacked. Where he could not go she went for him. If a fact or a book was wanted, she searched and found it. She so inspired and strengthen him that it was said of him that he was not one man, but two. Livingstone asked him how it was that he could do two days work in one. He replied, "You forget that there are two of us, and the one you see the least of often

(Continued on page 36)

Patterain

By GUSTINE COURSON WEAVER

I WAS greatly stirred by the closing picture in Herbert Smith's recent book, *The Call of the Congo*, a description of their homecoming after the long journey across seas and rivers, tracts and regions. There he and his gracious wife sat under the drooping, sheltering branches of tropical trees which overshadowed their equatorial abiding place in Africa. The evening was cool enough for them to be looking into their open fire. Over the roof of their habitation dipped the gray parrots in their evening gyrations. Their distinctive notes, the swoop of their large bodies, the whisper through the African vegetation, the presence of the forest folk, all were silhouetted accurately upon my brain.

He uttered an epic in his closing words, "It seemed so heavenly to have reached this hearthstone once again and to be able to guide these forest folk in 'the pathway of life!'"

Life is indeed just that to all of us. We are all on a pilgrimage. I mused how Mr. and Mrs. Smith, thousands of miles away from our own open fire, had inspirited me, yea, "the two of us" on the pilgrimage we also are conducting. We read those words again and again aloud in "our study"; we mounted the winding stairs of the manse quoting them; we fell asleep presently conning the beautiful sentence we had read about "the pathway of life."

Mrs. Anna R. Major

Probably we were peculiarly stirred and blessed thereby because of "a pilgrimage" we had just taken across the Texas prairies, a distance of almost eighty miles, and having anew impressed upon us the truth of "the pathway of life."

We had just sat in the little bungalow with Gertrude Major and her father, A. E. Major, and had talked of her work in Mexico and her sister's work in China (Laura Lynne Major), and her other sister's work in the Philippines (Mrs. Leta Major Pickett), and had all this time been looking across the room at the picture of "The Mother" which stood on the piano. There it was—wreathed in smiles! There it was surrounded by trophies from the far countries of the earth where all her children are spending their lives leading folk through the tangled pathways of life. A Mexican scarf, a Philippine basket, a Chinese bit of embroidery, was the setting for this matchlessly elegant portrait of "A Mother," a mother of missionaries.

It is not given to many women to be the wife of a minister and the mother of three missionaries. The Lord thus blessed Anna Hopkins Major. She passed from this life on December 8, 1925, leaving us the joy of a Christian victory.

"Himself" has a most acceptable way of softly whistling bits of beloved songs. Maybe they have been forgotten long ago by the street urchins. There was one we both had quoted many times that day, and we skimmed home on it from our visit to this unpretentious but most blessed little home in Whitewright, Texas:

Where my caravan has rested,
Flowers I leave you on the grass,
All the flowers of love and memory—
You will find them as you pass . . .

You will understand their message,
Stoop and kiss them where they lie. . .

The underlying beauty of this song seems part of our very career, for "pilgrimaging" has been and shall continue to be our career to the end of the pathway of life. This song is a gypsy song! As they go along their way they have a custom of leaving some grass or a few flowers at the crossroads in order to show other gypsies following behind them the road they have taken. This is known among them as "Patterain."

It seemed to us that Herbert Smith and his wife's message at the crossroads had been exceptionally meaningful. As we gathered to our hearts their "patterain" it seemed to us that Anna Hopkins Major's "patterain" is a contribution which God and the heavenly hosts have reason to stop and take note of.

"Three-daughters-of-the-Manse" shall ever be the shibboleth used hereafter when speaking in our councils of the three daughters of Mrs. A. E. Major. Their influence through the coming years shall be like unto that of "The Son of the Manse," Adoniram Judson, each in her separate country. Some one wrote of David Livingstone,

O little kenned my mother,
The day she cradled me,
The lands that I should wander o'er . . .

But in this instance one knows full well that the prayer by day and by night of this Christian mother was that her three daughters should be leaders of nations along the pathway of life.

What a "pilgrimage" was this Christian

mother's! Flowers and fragrant bits of messages left for the nations of the earth, through her own life and the lives of her three daughters at every crossroad along the pathway of life.

Turning the Light on Ministerial Relief

By F. E. SMITH
Secretary of the Department of the Ministry

THE work of caring for the ministry has to grow. The honor of the church and the good name of the ministry are involved. It is of interest to know just how it comes about.

First the committee on applications makes a study of all requests for ministerial relief. After sufficient information is developed to constitute a claim, the recommendations come up for final action. May we pull aside the curtain and turn on the light so you can look in on one day's work?

Among the first to receive attention is the claim of a man nearing three score and ten with a service record of forty years. He is in the hospital almost within hearing of the boatman's call. His daughter is bravely trying to carry the burden now grown too heavy. The slender resources have been eaten up by the long sickness. His brethren write concerning him in endearing terms. Ministerial relief comes in as a supplement to help carry the necessities, give peace of mind and beyond this—the blessing that comes from this wider fellowship with a brotherhood that cares for a man when there is none other to lift the burden.

The next is a man, brave and bright in spite of his years of struggle against disease. His son is in a sanatorium with the same trouble. His ministry has won the confidence of his brethren. His high moral candor has been a challenge to all. He cared enough for the ministry to prepare carefully, having taken the time and expense to do graduate work in two well known educational institutions. The wife carries on, earning all she can and provides morale for the home as he tries to regain health. Among other results of his thirty years of service are two men whom he helped to decide for the ministry. The benefits extended him will insure and hasten his recovery.

The work in the average pulls hard enough on the heart but now and then there come cases that have so much heartbreak in them that it takes a strong resolve to continue, evenly, the duties of administration. When word came that a friend of years, whom we knew as a college town pastor and who later took the work for one of our good churches, had been stricken by tuberculosis in the midst of his work, it was almost too much. Their resources are few as in the average case. The wife and daughter are helpless to deal with the situation. The decision is made to extend far more than the usual benefits. The meaning of this help from a great brotherhood at such a time can never be understood fully by those outside the inner circle. It comes as the very gift of God to those who are in distress.

THE next case is that of the widow of one of our pioneer preachers and evangelists. His writings helped in the achievements of the early days. Her resources were largely lost through unwise investments. The help we can give her justifies her husband's labors and assures her of the remembering love of the church.

Here is another widow. The husband died at less than fifty, leaving her to bear the brunt of the hard struggle alone. In the church where she worships, the pastor, one of the most successful, speaks of her in highly commendable terms. She is doing her best to get on and is grateful beyond words for the help that comes from her brethren who care for a lonely widow.

The work for that day closes. The benefits as far as possible, with the funds available, have been allotted to those whose claims seem the most righteous and challenging. The heartbreak comes in having to refuse any; in having to decide between the worthy and the more worthy. The work grows larger as appreciation for the ministry increases.

The Sixth Epistle to the Churches

By A MISSIONARY ON THE FIELD

I

MISSIONARIES, preachers, evangelists and Christians in general think it is very strange that souls out of Christ so often refuse to embrace him. It is to them incomprehensible how sinners can reject so wondrous and blessed a Savior. It seems to them that these poor creatures in their blindness and their folly pass their days in loathsome hovels that reek with corruption when they might easily take up their abode in wondrous mansions of light, where heavenly music and unspeakable love mingle to make life what the most ecstatic seer never dreamed it could be.

It cannot be said that the Christian worker as pertaining to the sinner's loss is mistaken. That loss cannot be measured, cannot be overestimated, cannot be conceived. A billionaire's loss, even though he should lose all, could not for a moment be compared with it. However, there is a loss that is greater. It is that of the Christian who does not pray, who will not take for himself and others what God offers him.

If it is hard to understand why the sinner will not embrace Christ, it is infinitely more difficult to comprehend why the Christian, whose eyes have been opened to see the glory of God and into whose heart Christ has entered, will not take what the Father offers to those who wait upon him in prayer.

It is clearly the case of the elder son as presented by the Master in his greatest parable. He grumbled because of what had been done for his profligate brother. The father's reply was, "Son thou art ever with me and all that I have is thine." He had been a servant and not a son. In spite of his loyalty to the father he had not been willing to humble himself and take shelter in his loving heart. He had through the years of the prodigal's wanderings left his father unutterably lonely. There was not warmth of love, no childlike dependence. How the father longed to spend his wealth upon him, crown him with good things and draw him to his bosom in a fond embrace. Often, oh, so often the lonely father wished he would not toil so hard, would learn to accept of the Father's bounty, would come and be merry. It grieved the father and cut him to the quick that his elder son placed such a paltry price upon his love and would not give him a chance to give full sway to his ever throbbing generosity. The father wondered at times if it did not cost him more than the younger son's heedlessness.

It is in very truth to be feared that these elder brothers who are loyal to Christ, but who because of prayerlessness limit his power, rob him of his glory, leave him lonely with an infinite love in his flaming heart which cannot find expression, dishonor him and crucify him afresh—it is to be feared, I repeat, that we twentieth century legalists who will not cast ourselves at the foot of the Cross, who have time for everything but prayer, that we wound the Divine Heart as those who never professed to love that holy name can.

II

Christians excuse their prayerlessness on a variety of grounds. One feels that the sinner's honest defiance is almost more commendable than their duplicity. Why do they not tell the truth? It is a lie that they do not have time. They have ample time for the worldly baubles, for fashion, for pleasure, for study, for the many toys modern science has heaped upon these restless babies; they have time for work, for travel, for sports and for every trifling imp to which fancy may give birth. Of all the lies that have ever besmirched men's lips and darkened their hearts since the first great lie of Eden, this is by far the most contemptible.

Does it seem too much, do we stagger at the thought of watching for an hour with Jesus, of entering into the holy ministry of intercession, of rising early as the Master was wont to do, to be alone with God, of pouring out our hearts before the Throne of Grace in behalf of dying souls, of, in a word, giving God a chance by waiting upon him in lowliness and love to pour out upon us and upon the world the great gifts which everlasting love must give if it would not suffer infinite pain? Have we, in other words, time for everything but God? If such is the case, must it not be said if we would pay due respect to truth, that few of us have, as it were, even gone beyond the cradle roll of Christian life and service? Must we not confess that in the field of Christian aesthetics we are worse than beggars? Must we not admit that we are elbowing God out and putting self in? Can we deny that in the matter of appreciation of true values we are playing the role of beasts who would pass up a palace to wallow in the mire? To whom does the Savior's, "I will spew thee out of my mouth" pertain, it not to us?

III

Now if we would be honest our prayerlessness amounts to this. If we have the courage to look these facts squarely in the face, it will do much to save us from the sin of prayerlessness and to make us the channels of blessings God would have us be.

Christians do not pray because, in their pride and folly, they think they know more than God. It is admitted that this is an unconscious process. But does not the Christian, whatever his work or office may be, who will not wait upon God for his guidance in all the affairs of life, whether great or small, say by his unchristian attitude toward God, "I think I know a little more about this than you do." If they only are the sons of God who are led by the Spirit of God, what are they who will not wait upon him for guidance?

The prime factor in prayer is the listening ear. "Be still and know that I am God." If we would learn to quiet ourselves before God, learn to listen and obey, we would soon be in a position to say as did Jesus, "Father, I thank thee that thou hast heard me. And I know that thou hearest me always." It was because Jesus' meat was to do the will of him that sent him that he was able to raise the dead and not simply because he was the Son of God. For had he not listened, listened with rapt attention, listened as a lover alone can—had he not listened with such passionate devotion to the voice of the Father that all other voices failed to reach him, and had he not obeyed even unto death, the ignominious death of a condemned criminal, he would have been powerless even though he was the son of God.

Prayer becomes a meaningless jabber the moment we divorce from it listening ears and obedient feet.

We do not pray because we do not want God's way; we want our own. This is the reason we find so little time for prayer. This is what makes the most precious thing under God's blue sky so distasteful. It is only obedient men who can from the very nature of things be prayerful men. If we excuse ourselves on any other grounds, we are fools and deceive ourselves. Luther, who said he would go into Worms though every shingle on the roofs of the houses were a devil, because he had listened and had gotten his orders from on high—Luther complained if the exacting duties of his tremendous job did not leave him more than three hours a day for prayer. Livingstone, who refused to turn back, who turned a deaf ear to Stanley's pleadings because another voice held sway as it ever had, was found dead in the heart of Africa on his knees. Death found him on his knees because he had lived that way.

Prayerfulness is simply one of the fruits of the spirit. The same branch springing from Christ that bears love and humility and peace also bears prayerfulness. If you are not given to intercession, you simply have not yet been filled with Christ, for how could he who ever liveth to make intercession for the saints be supreme in a soul without imparting to it a mighty spirit of intercession.

IV

If we do not feel compelled to wrestle with God in prayer, if we cry out against the idea of spending an hour a day with Jesus in a holy quest, it is because we lack love. This, of course, is only another way of saying what has just been said. But simply because all truth takes us to Christ crucified, to the great center of all truth, which is God, we will not refuse to look at this great question from different angles. If we really loved, we would not be able to forego waiting upon God in prayer any more than we would be able to give up breathing. It was St. Augustine who said that the measure of our love is our prayerfulness. Why does Deacon Jones spend so much time praying for that wayward son of his? Because the undying love he bears him will not let him rest. And why does the deacon not pray for Mrs. Smith's unhappy daughter? Because he does not care. If he were filled with the love of Christ, he could no more see her go wrong without pouring out his heart to God in her behalf than he could his own son. I have read of a Chinese pastor who has a list of some three thousand persons for whom he prays by name daily. Why does he give so much time to prayer? Because he loves so much.

Praying Hyde of India, who before one of the famous Sialkot conventions spent thirty days and thirty nights in intercession for the Indian Christians and workers who were going to convene, was simply irresistible. In one village the officials feared the whole community would turn to Christ. So they sent one of their number to spy on him, to get into his home by feigning an interest in his religion and to discover some fault. After three days he returned with the cry, "The missionary is no man; he is a god; he has no fault." Hyde's compassion, which swept everything before it, was as phenomenal as his prayerfulness. He spent whole nights in prayer because the great love he bore dying souls constrained him.

Why did Jesus pray for those who had crucified him? Because he loved them.

Now when we take off the blue glasses of our vanity—we so love to deceive ourselves—and look things squarely in the eye, we discover to our hor-

ror that prayerlessness is lovelessness. Want of love is want of Christ. If we had Christ in our hearts, all hell could not keep us from the sanctuary of prayer. We would make a way for prayer though it cost us fame and wealth and all else that the world holds dear.

V

Another of the real reasons for prayerlessness is—and I dare to pronounce a truism—want of faith. How can we say that we believe God, believe the wondrous promises which bristle in his word if we do not put these promises to work; if we fail to apply them to the great problems of the day? If God's clarion, "Call unto me and I will answer thee and show thee great and mighty things which thou knowest not," does not bring us to our knees with a grim determination to usher in a new day for multitudes of benighted souls, does not fire us with holy resolution; if it fails to drive us to our closets, how dare we say that we believe? What could be more palpably evident than our insincerity if, as avowed Christians, Christ's "Ask and ye shall receive" does not bring us from our beds in the early morn with a bound, does not bring us to our knees before the Fountain of Life, does not constrain us to travail in birth until Christ be formed in many.

George Müller saw the needy, homeless children of Bristol. He gathered multitudes of them and began to build mammoth orphanages. Müller was a poor man but he believed God would keep his work. He never asked a soul for a cent. God alone should hear of his needs. He prayed. Money poured in from all parts of the globe. More than $7,000,000 came to this apostle of prayer. He was able to house thousands of orphans and to fire a lukewarm church with fresh zeal and a purer love. Why did George Müller spend so much time in prayer? Because he believed that God meant what he said and that, therefore, he would be able to accomplish infinitely more in behalf of others by claiming God's promises than by any other means.

VI

We do not pray because we are afraid to face the searchlight. The merest trace of a sin, which under ordinary conditions we would never be conscious of, stands out in bold relief when we pray. If we are not wholly consecrated, if we are holding anything back, if we are indulging in questionable pleasures, if we are not giving Christ first place, if we are nursing self, of course we will have no time for prayer. Jesus summed it all up when he said, "For every one that doeth evil hateth the light, neither cometh to the light." If that applies any less to the Christian who is not given to seeking God in prayer than to the sinner who will not accept Christ, the reasons are, to say the least, not very obvious. The moment we give place to sin, the pulse of our prayer life goes down to a marked degree.

VII

We do not pray because we lack the moral courage to bear the consequences. If we really pray the Father to thrust forth laborers into his harvest, we may hear a voice calling us to China or to India. John Brown dares not pray over the financial needs of the church, for his own hands are closed. Many preachers who think they want to see a great spiritual revival sweep through the church would pray for the opposite if the actual desires, the secret passion of their souls was allowed to speak.

When we tear the mask from the face of Mr. Prayerlessness, we find that he is not nearly such a genial likeable, plausible fellow. He is not simply the offspring of our imagined preoccupation. He is plain Mr. Moral Cowardice, himself, and none other.

VIII

Finally, we do not pray because we naturally take the easy course. We do not pray for the same reason that we do not love our enemies, do not do good to those who hate us; that is to say, for the same reason that we fail to measure up to the highest dictates of conscience. Thousands who have not the courage to meet the demands which a life of prayer makes have hoodwinked themselves into believing that there are higher forms of service, more heroic, more praiseworthy; that it is best to leave prayer to hermits and nuns and bedridden old women, but as for red-blooded men, service that calls for strength and for action is far more commendable. Myriads of souls have been fooled by this tommyrot.

The truth of the matter is that one can preach without dying out to self, but one cannot really pray without being crucified with Christ. One can do social service with a bloated ego—but pray, never. It is even possible to give all the riches one possesses for the cause of Christ and yet be full of self. But to really pray, to enter with Jesus into the ministry of intercession, strips one of the very last vestiges of selfishness. If aught under Heaven requires more courage than this, or demands more Christlikeness for its execution, cuts deeper into the roots of the self-life or calls for more heroism, the angels of God do not know what it is.

—W. R. Warren.

The first of three letters telling of present conditions in the land which is the oldest and largest mission field of the Disciples of Christ

By W. R. WARREN

NEW dreams are today stirring ancient India. No man can tell how profoundly these dreams may affect the world. In other days she dreamed of empire, and all but brought the whole earth under her sway; she dreamed of life and death and destiny, and her religions spread to the farthest bounds of the East; she dreamed of beauty, and humanity knows no fairer flower than the culmination of India's art in the Taj Mahal. Again her dreams are of power, of beauty and of God, but how different from her dreams of old! This, however, all ages of India hold in common—religion is central in every dream, in every thought, in every enterprise.

Mahatma Gandhi's Dream

At every railroad station throughout India we saw amid the picturesque mass of turbans, fezzes, caps and hats many skull caps of white linen. In every missionary school of boys these caps appeared again where most of the other heads were bare. On inquiry we learned that they were "Gandhi caps" and that they indicated more or less adherence to Mr. Gandhi's program. When the strikes and boycotts were on these caps were much more numerous and represented devotion to Indian Nationalism. They were appropriate symbols of his dream. He proposed to revive household industries, spinning and weaving in particular, and thus give employment to the vast farm population during their idle seasons and at the same time reduce foreign influence by eliminating foreign goods. The caps are made of home-grown,

—W. R. Warren.

Mohammedan Holy Man

home-spun, home-woven linen.

Fundamental in Mr. Gandhi's plan is the substitution of soul-force for violence in compelling Great Britain to grant independence to India. He said that, if all of the people would quietly refuse to cooperate in any way with the government: by holding office or employment under it, by paying taxes to it, by purchasing foreign goods, by attending government or other foreign schools, including missionary institutions, all of their demands would be granted within a year and the nation of India would stand forth at once with a moral splendor surpassing all of the material magnificence of her ancient days. Millions of his countrymen believed him, were indeed spellbound by his self-sacrifice, courage and eloquence. Other millions, however, he failed to convince and among these were many of the most influential men of the country. They saw that the masses of Hindus and Mohammedans would not fraternize as Gandhi demanded, that the castes would not at once recognize the untouchables and that his arraignment of the government as "satanic" was untrue, and would inevitably stir up the hatred which he deprecated and lead to the violence which he forbade. As a political leader Mr. Gandhi's sun has set, but as a social reformer and a prophet of brotherhood his dream goes marching on.

—H. B. Ferger.

Village Philosophers in India

Rabindranath Tagore's Dream

India was as completely surprised as the western world was when, in 1913, the Nobel prize for literature was awarded to a man from Bengal. She had not been accustomed to receiving her heroes from that region and she had not been aware of this particular poet's rise. Like Europe and America she immediately lionized Tagore and later fell to questioning his divinity. Naturally he yielded too much to adulation and was too greatly disturbed when the human tide turned against him, but on the whole he has kept to his course with marvelous steadfastness and has grown in power without losing in freshness. At sixty-five he thrills readers of his poetry and stories with pictures of nature, of human nature and of divine grace. Like Gandhi's his day of political leadership passed, but India is singing the songs of which he writes both words and music, and a choice quarter-thousand of India's sons and daughters are enrolled in Santiniketan, his international university, where the pursuit of beauty is primary and the worship of a divine, all-loving heavenly father is supreme.

—W. R. Warren.

Home of Sir Rabindranath Tagore in Bengal, India

Narayan Tilak's Dream

Out of Maharashtra and of the brilliant Chitpavan Brahman stock came a patriot, poet, saint whose dream embodied all the best that Gandhi and Tagore have conceived, and went beyond them both to find in Christ the certain realization of all their aspirations. As devoted a patriot as Gandhi, he was saved from Gandhi's excesses by the clarifying, stabilizing influence of

Christ; a less brilliant poet than Tagore, he struck the triumphant Christian chord which the greater singer still lacks.

Prior to the Reformation, Christianity in England was an importation, a translation from the Latin. Then it became naturalized, indigenous, as definite a part of the people's life as their speech. It must pass through a similar process in every land. There are five and a half millions of India's three hundred and twenty millions who are listed in the census as Christians. Some of these are Europeans engaged in civil, military or commercial service, others are the descendants of such men and Indian mothers. With most of these two groups Christianity is a nominal inheritance and not a vital reality. The majority of the converts won by the missionaries have come from the lower castes and the outcastes. These have everything to gain and nothing to lose by embracing the new faith. The uplifting and transforming power of Christ is strikingly manifest in the lives of many. They remind one of "the stone which the builders rejected." They have not only become preachers and teachers in missionary churches and schools but they have also won places of honor and trust in official, commercial and professional circles.

—H. B. Ferger.

The poor sewing girl in India

Another marvel of missions in India is that, in spite of the pride of race and of religion, in spite of the dominance of family and of caste, in spite of the identification of Christianity with hated foreign power and despised western customs, many of the higher and more influential classes have become Christians. These are helping those whom Christ has lifted out of shame and ignorance to build a church of power.

If one asks, "What are these among so many?" we reply that Christ's day in India is yet ahead. The seed has been planted and watered with tears, even with blood, but the harvest is yet to come. Tilak's dream encompassed that harvest. The first wondrous sheaves have proved the richness of the soil and the vitality of the seed, but they are only the beginning. As that beginning was hindered on the Indian side it was also handicapped by the church at home and also by the missionaries themselves. This was not blameworthy but inevitable. We have honestly tried to give India a pure gospel; in effect we have filtered it through ice.

—W. R. Warren.

An ordinary scene at the well on the compound of the Children's Home, Kulpahar, India

Too much of the church in India has been merely a pale copy of American and European Christianity. Tilak's dream and the present missionary policy is to magnify all that was good in India's past and to build a church of Christ that shall be as truly Indian as it is genuinely Christian. Giving the orphan boys and girls the American names of those who were supporting them seemed natural and innocent enough then, but it now appears quite awkward and absurd, a need-

—W. R. Warren.

Bathing ghats such as these crowd the banks of the Ganges River for miles at Benares, a depressing and fascinating sight

less barrier between them and their own people. We can be thankful that the missionaries absolutely refused to call the school at Jubbulpore "Cooley Bible College," knowing that name would restrict it forever to the training of coolies and stultify the entire mission in the eyes of all India. Thus easily can the truth become a falsehood!

The Indian people are wonderfully musical, but their music is quite different from our western sort. The visitor from Europe or America finds great satisfaction in witnessing the fervor with which the Indian congregations sing their melodious *bhajans*. Here Tilak rendered his greatest service by writing hundreds of hymns and gospel songs which fitted perfectly the familiar Indian music. They are as difficult to translate into English as those of Charles Wesley and Fanny Crosby are to put into Marathi, and only by singing, and not by reading, do we get the virtue and value of any song. Even so a second reading and some imagination will enable one to see something of the ineffable dream that inspired these words:

The more I win Thee, Lord, the more
for Thee I pine;
Ah, such a heart is mine.
My eyes behold Thee and are filled,
and straightway then,
Their hunger wakes again!
My arms have clasped Thee and
should set Thee free, but no,
I cannot let Thee go!
Thou dwell'st within my heart. Forthwith anew the fire,
Burns of my soul's desire.
Lord Jesus Christ, Beloved, tell, O
tell me true,
What shall Thy servant do?

Tilak died in 1919, two years after launching a movement which he called "God's Darbar" and in the midst of his greatest literary work. He and his associates were working in harmony with the missionaries but depending entirely upon the Indian people for their support which they reduced to the minimum of bare subsistence. Thus lived India's hero-saints in other days, thus lived Christ and his apostles, thus lives Gandhi, and it is hard for India to accept a religious leader on other terms.

The American Marathi Mission, with which Tilak was identified, was founded in 1813 and is the oldest in western India. It takes time for such fruit to grow and ripen, but its seeds are being scattered widely and will multiply rapidly. In our Mungeli church we attended a *kirtan* service such as Tilak conducted with great effectiveness. The preacher sang and spoke alternately a part of the simple gospel story, assisted by a choir of three or four young men. Lacking an orchestra, he accompanied their singing with little cup-like cymbals. The people were

(Continued on page 37)

—W. R. Warren.

Five types in India. Left to right: citizen, pundit (teacher), sadhu (holy man), missionary (J. N. Bierma), native Christian preacher

George W. Muckley, A Christian Statesman

JOHN H. BOOTH

Mr. Booth succeeded Mr. Muckley as head of the church erection department of the United Christian Missionary Society

THERE is found on a marble slab in St. Paul's Cathedral, London, commemorating the life of Sir Christopher Wren, the great English artist and architect, the inscription "If you would see his monument, look about you." Would you see the monument of George W. Muckley? Look East, look West, look North, look South, to the farthest boundaries of the United States and Canada, and you will see on hill and plain, in valley and on mountainside, in country towns and great cities, nearly 2,500 church buildings made possible by the Board of Church Extension, valued at nearly $20,000,000. In these churches 400,000 Disciples of Christ worship God and find spiritual guidance in carrying on the program of Christ. These are a monument to the life and ministry of George W. Muckley.

It was the international convention, meeting in Des Moines in October, 1890, that elected George Waldo Muckley corresponding secretary of the Board of Church Extension. The board was at that time in its infancy, having been organized two years before at the convention at Springfield, Illinois. For thirty-five consecutive years our international conventions endorsed the action of the Des Moines convention by reelecting Mr. Muckley. Not a vote is known ever to have been cast against him.

Mr. Muckley brought to his task a vigorous physical strength and the enthusiasm of youth, being only thirty years of age when called to the work. He brought also a well-trained mind and the culture of four years spent in Bethany College. He kept up his reading remarkably well considering the volume of work he carried and especially since he spent days and weeks without number traveling over the continent. He usually carried a good book with him, and as evidence of the wide range of subjects in which he was interested, he had with him in Kansas City during his last illness a copy of *Plato's Republic,* and the marker showed that he had read more than halfway through the book.

He brought to his task the experience and viewpoint of a pastor. He had been successful both as pastor and preacher of the Fergus Street Christian Church, Cincinnati, Ohio, for four years. The memory of his work as pastor and preacher was precious to him. He loved the duties of both. His homes in Kansas City and St. Louis were ever the homes of visiting ministers of our brotherhood. He was likewise a delightful guest and conversationalist at the fireside of his friends.

Mr. Muckley had rare business qualities. The old saying that "ministers have no business judgment," a statement that is no more true of preachers on an average than others, was certainly not true in his case. His salary was never as high as those of the best paid ministers of the brotherhood, among whom he would have been numbered had he remained in the regular ministry, but with his salary he provided well for his family and assisted his three sons through college, and has provided well for the completion of his daughter's education. Scores of business men, having watched Mr. Muckley raise and handle the church extension funds, have remarked that if he had followed a business career instead of the ministry he would have become a rich man. His business ability, however, was not dedicated to selfish ends, but to the good of the whole brotherhood. Instead of making a million dollars for himself he made his brotherhood a multimillionaire. When he took charge of the work in October, 1890, there was only $32,000 in the funds; when he died they measured nearly $2,500,000. The funds were so successfully administered under his leadership that they have done the work of over $6,000,000 and helped create for our brotherhood nearly $20,000,000 worth of church property.

MR. MUCKLEY was a statesman of home missions. He felt that no congregation could become permanent in the life of any community, conserve its growth, and reach out with spiritual and financial service to the regions beyond, until it was properly housed in its own church home. No finer illustration of this statemanship on his part can be found than his work for our cause in Oklahoma. About ninety per cent of the 350 or more churches we now have in the state were made possible in their beginnings by the aid of church extension. The whole brotherhood knows now, after being so royally entertained at Oklahoma City at the last international convention, to what magnificent proportions our cause has grown in the state of Oklahoma. No small share of the credit for this vast development is due to the statesmanship of George W. Muckley. We honored ourselves at the Oklahoma City convention by giving him a beautiful banquet of recognition.

Mr. Muckley was a very forceful and magnetic speaker. Whether addressing churches or conventions or small group conferences his auditors soon felt the power of his personality and knew that they were dealing with one who knew his job, believed in it, and was able to put his task across. There is no part of the public address of any leader among us, either living or dead, that will be so well and universally remembered by our brotherhood as Mr. Muckley's "Ten Finger Exercise." Hundreds of thousands of dollars will work forever for God in church extension as a direct result of vision caught by monied men from that famous illustration.

Two of the finest qualities of the life of Mr. Muckley, by which he will be most lovingly remembered by his associates in the work, were his wholesome optimism and his fine spirit of cooperation. His optimistic outlook on life was based upon a deep abiding faith in God and the ultimate triumph of his cause. His optimism was refreshing and contagious. Many were the times when his good cheer and strong and courageous words have put new faith and hope into the hearts of his associates. His spirit of cooperation was splendidly seen in the part he took in the Men and Millions Movement and the place he held in the life of the United Christian Missionary Society. The earmark of a great leader is sometimes seen in his ability to follow. George Muckley could lead a Men and Millions team most effectively; he could just as effectively be led by another. He was a great teammate in carrying forward the work of cooperative enterprises. When off duty he was a real pal to his associates and always a friend.

George W. Muckley
Born Sandyville, Ohio, 1861; Died Kansas City, Missouri, 1926

He was a strong advocate of the United Christian Missionary Society. Although for thirty years he had been at the head of one of the brotherhood's great organizations, accustomed to planning and carrying forward its work in his own way, and although at an age in life when habits are set and changes are hard to make, when the work of the six old boards, including church extension, was taken over by the United Christian Missionary Society, let it be said with emphasis, and to the everlasting credit of George Muckley that he came into the life of the United Society most whole-heartedly.

The story of George W. Muckley's life is not yet finished. Like many of the great cathedrals of Europe that took centuries to complete, his monument is still in the making. The $2,500,000 placed in the funds of church extension under his leadership will go on forever helping the Disciples of Christ to build magnificent and yet more magnificent temples of worship. No man during the lifetime of our brotherhood has left behind him so great a material monument. By means of the continually revolving funds of church extension the high purposes and ministry of our pioneer church builder become perpetual.

It is not death to die when such a monument is left, a monument symbolic of a work that lives increasingly with the passing years, gaining momentum as it rolls through history. It is to live in the hearts of generations yet unborn, and to live eternally under the Father's "Well done."

The name George Waldo Muckley will live as long as the Disciples of Christ are a religious body in this world.

"I Had a Friend"

By GEORGE H. COMBS

THIRTY-THREE years ago I met George W. Muckley for the first time, then a compactly built, vital, aggressive, sturdy young man. Farmer boy in origination, four years in Bethany, and a brief city pastorate had not robbed him of the simplicities, the ruggedness of his up-bringing, and to the very core of him he seemed and was elemental, forth-right, strong with the strength of the soil. And as he then was, so to the very end he remained, unsophisticated in the worldly sense, free from all artificialities, constantly charming in his naturalness, holding through all the years the heart of a boy.

To a degree he had from his young manhood's beginning the home instinct. And so it was characteristic of him that immediately after his coming to Kansas City he should have purchased a house in which he might make a home. It was a very remarkable house, that house on Sixth Street. Not that it was palatial; not that it was exteriorly specially artistic; but it was a house that was to know of many people, of many happy friendship hours. For, lover of his kind, its young owner was never so happy as when those he knew and loved had crossed its threshold and entered into its hospitality. Its furnishings revealed its owners. Mr. and Mrs. Muckley had spent one or two vacations in Europe, had companied much with art in old galleries, and literally hundreds of the photographs of famous canvasses looked down from the walls of the Muckley home. "Daisy" (Mrs. Muckley) had the soul, if not the technique, of the artist, and much of the charm of the Muckley home was due to her.

What dinners we had there in those rare old-time days, preachers and their wives chiefly as guests, a delightful informality, well-nigh continuous merriment, a fellowship both intimate and beautiful, and our host and hostess the radiant heart of it all.

For many, many blessed years that picture was undimmed, untouched. Then came Betty, the one idolized girl of the household, just when Robert (the youngest of the three boys) was ready for long trousers, and that happy home became even more complete. For several years idyll was piled upon idyll, felicity heaped upon felicity, when across the silver of the stars there stole the shadow. Daisy was stricken. Daisy died. Yet though outer lights were no longer swinging in the sky, the heart of this eternal boy was not left wholly unlighted. Faith's sun had not gone out, light at least there was on a single path—the path of duty. If, as in years agone, he could not walk that path singingly he could tread it with brave and chastened heart. And so, courageously, he went on. Of his heart revelations to me in those anguished years let there be no word. When years later, after the violence of grief had spent itself and life's loneliness in clamant call had become quite insupportable, another helpmate, *help* mate indeed, came into his life, and while the rocking jubilances of other years could never be recaptured, in "Mazie" he found a real solace and a real strength. How the children of these two preacher families accommodated themselves to the delicacies of the new arrangement and were fused into a beautiful unity, is a story quite worth the telling, but cannot be told here.

IF I am now writing about our personal relations throughout all these years it is solely to get a glimpse of a great heart that has ceased to beat and not in any sense to edge myself into the picture. But in all those years I was his pastor, and so came more intimately to know his characteristics as a parishioner than perhaps has any other man. And, oh, the bright loyalty of him! For twenty years and more his pastor, and yet from his hands only a helping service, from his lips only appreciation, from his heart only love. There are but few of us preachers who have not heard his sermon "Say So." I think he must have preached this sermon in the Independence Boulevard Church at least a half-dozen times. It was not because he did not have other sermons to preach, but rather because in this sermon he most characteristically poured out his heart. "It is *not* enough to love"—such was the many times repetition of the sermon—"you must *say so*." And he "said so." He "said so" to me a thousand times.

Then glooming came again—this time he was stricken. How he fought! How he worked! How few of us knew that death's mark had been placed upon his forehead, that his voice was so soon to be stilled forever. Never a whimper; never a complaint. Seldom, even to closest friends, a hint of the nature of the malady that was to lay him low! In the dark again and again going on, going on! It was fit indeed that he who had made possible the erection and dedication of so many churches should have been with us on his last Sunday on earth at the dedicatory services of the Country Club Christian Church of Kansas City. And surely there must be many of us, who, reading of his challenging life story, shall be moved to rededicate our lives to this same beautiful and rewarding ministry of love.

"He Hath Made of One Blood....."

By MAUDE McCLAVE BROWN

OF ALL the Slavic groups resident in the United States, perhaps the most interesting to the Disciples of Christ are the Macedonians. In my seven years in a settlement house among these people, I have never ceased being amazed and amused by the points of contact which this far-off Balkan people have with the brotherhood of the Disciples of Christ. Very close beneath the surface of seemingly insuperable differences, lies the essential likeness of the Macedonian people and ourselves—they are spiritually a scriptural people, with a background of adherence to the Bible as the rule for religious observance.

The very names of the Macedonian people reveal this Biblical background. Go down into any foreign quarter where Southern Europeans live. Find the Pan-Slav Coffee House, the Bulgarian Restaurant, the Balkan Bakery. What are the names printed over the doors or upon the windows of these old-world emporiums? John Evangeloff, Pete Angeloff, Christ Apostleoff. Even in these very singular surroundings, are not such names reminiscent of the New Testament?

Macedonian mothers almost invariably give Bible names to their babies. Macedonian boys are called Esau, Eli, Amos and Joseph, as well as the universally used Peter, James and John. Among the girls there are numerous Marys and Christas, and many little Evas, named not out of *Uncle Tom's Cabin*, but out of the Book of Genesis.

Last names as well as first among the Macedonians have a scriptural origin. One of my finest Macedonian friends is Mrs. Nicodemus. When I went recently to call upon her, she was laundering the sheerest of beautifully embroidered baby dresses.

"It ees for my baby Johnnie," she replied, in response to my inquiry. "Tomorrow I make journey. I take Johnnie to Indianapólis" (she accented it on the "pol"). "I take heem to priest of our releegion. I take heem to our church. Here we have no church of our releegion. Nearest church, it in Indianapólis."

"Johnnie is so tiny," I remonstrated, for Indianapolis is a day's trip by train from our town. "Why do you take him so far just now?"

"It ees our releegion. Tomorrow Johnnie he forty days old. In our Bible it say how Mary take Baby Jesus to temple when he forty days old. It say that in your Bible, too?"

I hastened to assure my Macedonian neighbor that our Bibles were the same, although our practices and interpretations sometimes differed.

"In our releegion, we do joost like Bible say. When baby forty days old, we take heem for priest to—how you say it?—bless, like Simeon do to Baby Jesus. Tomorrow I make journey with my Johnnie. It ees our releegion."

Although the ceremonies and formalism of Macedonian religious observance are very foreign to our own, the content and heart are not so distantly removed as one might suppose. Across the street from our settlement lives a Balkan baker, whose huge loaves of bread are not cut with any bread knife, but broken, in true scriptural style. One day the young baker appeared proudly at our door and said, "Sunday I like make a marriage. I like make it here at your house. Nice girl, she come from Old Country. I send Indianapólis get priest, he come Sunday, I make a marriage."

"What is your bride's name?" I inquired, wishing to show a proper interest in so important a matter.

"Jordan," answered the groom.

"Is Jordan her first name?" I said, thinking I had misunderstood him.

"Sure, Jordan," he repeated, "from Bible. It river in our Bible. Is it not in yours?"

When Sunday arrived, and all the Macedonian population of our town had crowded into the settlement, when the priest from Indianapolis had appeared, and had crowned the bride and groom with flowers, some American friends of ours came, as they expressed it, "to see the fun." From the superior vantage point of a gallery, they looked down upon the hour-long ceremony. The chanting of the priest in Old Slavonic particularly amused one of the spectators.

"Do you suppose he knows what he is saying, or that anybody else knows?" she asked me, laughing.

Turning to a Macedonian woman who stood near, I said, "Please tell us, Mrs. Steffanovitch, what the priest is saying now."

"He tells," answered Mrs. Steffanovitch, without any hesitation, "he tells how Jesus turn water into wine at wedding in Cana of Galilee."

Somewhat astonished, my American friend listened with slightly more respect to the service. A little later, I again asked Mrs. Steffanovitch to interpret the words of the ritual.

"The priest he now say thirteenth chapter First Corinthians," responded our friendly Macedonian

neighbor. "It about—how you say it?—*love.*"

Thus, in spite of the outward difference in ceremony, underneath the wrappings of a strange language, the same familiar passages of Scripture were being read, from the same universal Book.

How easily ought we to gain access to people whose religious background is so like our own! How quickly ought we to establish points of spiritual contact with so scriptural a race! How readily could we begin a conversation on church matters in a Macedonian home, when all we need to do is to inquire the baby's name or to comment on the New Testament origin of the family patronymic!

Where, not excluding our own brotherhood, could we find a family more rooted and grounded in Bible practice than that Macedonian one upon which a friend of mine once called, and in which she found, among fourteen children, not only *one,* but *two* Samuels?

"Why do you have two Sammies in your family?" she asked the Old World mother.

This was her explanation: "When my baby born, my beeg Sammie he very seek. Doctor say my beeg Sammie he die right-a-way. So we name new baby Sammie, too. Beeg Sammie then he get all—what you call it—*well.* I not want change baby's name. So now I got *two* Sammies!"

Do you wonder that ever since that day, I who was also rooted and grounded in Biblical lore, have always referred to those two boys as First and Second Samuel?

The Anti-Prohibition Crusade

By MILO J. SMITH

I HAVE just returned from a trip about the city of Indianapolis. The object of my quest on this trip was to find a drunken man. What did I find? I found only one man who could be called drunken. Some other evidences of drinking were apparent in two places. But remembering the days when Indianapolis had 700 saloons it was amazing to me what a change for the better had come about in this no mean city. The mayor of this city is a member of the Central Christian Church and pledged to the strict enforcement of the law. The Governor of Indiana, of which Indianapolis is the capital, was president of the Board of Temperance and Social Welfare of the Disciples of Christ for five years and is still a member of our board. With this knowledge in my mind I picked up one of our evening papers and read the vaporings of a group of senators and representatives in Washington numbering twenty-one who, but for their fight on prohibition, would probably never have emerged from oblivion. What were they saying? As near as I could classify their utterances, this was about the gist of them:

(a) Prohibition was secured in a way which did not represent the will of the people.

(b) Prohibition is a violation of the American policy.

(c) Prohibition is impossible because a minority will not accept it.

Now this group has cried about prohibition so long that its members now believe themselves to be crusaders in a very holy and righteous cause. They have the spirit of the crusader, a spirit which, if the cause was worthy, would be commendable. When you examine their arguments in the light of the facts there is no foundation to their reasoning.

Take argument No. 1, viz., "Prohibition was not secured in the right way." The Eighteenth Amendment was submitted to the states and ratified in the regular way provided in the Constitution. Prior to that time forty years had been taken to educate the people as to the evils of alcoholic drink and the drink traffic. I have been in this fight from the beginning. My first public speech at the age of three years was on the benefits of cold water in contrast to alcoholic liquors. In my first remonstrance fight during 1897 I saw more drunkenness in a village of 1,000 in northern Indiana than I could find during my recent hunt in this city of 350,000 souls. But the enemy will reply that liquor drinking is hidden today and that it is not easy to find the haunts of the drinkers; with this I would like to agree and at the same time say that I have been the agent behind the scenes to help bring a good many to justice in this city and the fact is that the prohibition laws in Indianapolis are about 90 per cent enforced. But you say Indianapolis is not typical of the country at large. If that be true it only brings me to my object mentioned in the beginning of this article: that there is a wet crusade on that has but little regard for the truth and that the same things are being said here in Indianapolis that are being broadcast over the country, whether they apply or not. "Facing the Facts!" That is what we

are trying to do and the most stupendous fact of all the facts is that a group of Americans who have committed themselves to the task of making null and void the Eighteenth Amendment and the enforcing code are going about this treasonable task in a systematic way.

You may say to them that during 1924 the American wage earners invested in home building $5,500,000. You may say to them, as did the superintendent of the children's welfare association of an eastern state the other day in his annual report, that, since 1920 there has been a decrease of 65 per cent in the calls to care for children and that you believe that it is to be attributed to the absence of the saloon. Or you may say that savings deposits increased in our savings banks in Indiana during 1925, $65,000,000. What does it matter to them that you face the facts. The spirit of the father of lies has animated them and they rejoice in falsehood, not truth. They are crusaders and the end justifies the means. Let these crusaders of darkness be met by the crusaders of light. Eph. 6:10-16 was not written about an imaginary conflict. "Finally be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one."

The Princeton Conference

THE NEW STUDENT for January 6 carries a symposium of the National Federation of American Students which grew out of a conference held at Princeton December 11-12, 1925. This organization is another expression of the seriousness with which college youth is considering national and international affairs. Lewis Fox, president of the Federation, discusses the purposes of the group, President MacCracken of Vassar College presents a program, and Norman Thomas of the League for Industrial Democracy writes concerning the opportunities for service which are before this Federation.

Each of these writers feels that the most absorbing problems are national and international and hopes to promote understanding by (1) establishing fellowships in European colleges, (2) making the Federation a clearing house for information on student conditions abroad and on fellowships both at home and abroad, and (3) providing some means whereby it will be possible to secure speakers who are competent to inform student groups on national and international problems. They express the hope also that students may, through cooperation with their faculties, go far in vitalizing the curriculum, that athletics may be rescued from commercialism and that an intelligent student opinion on matters of immediate concern to themselves may be developed.

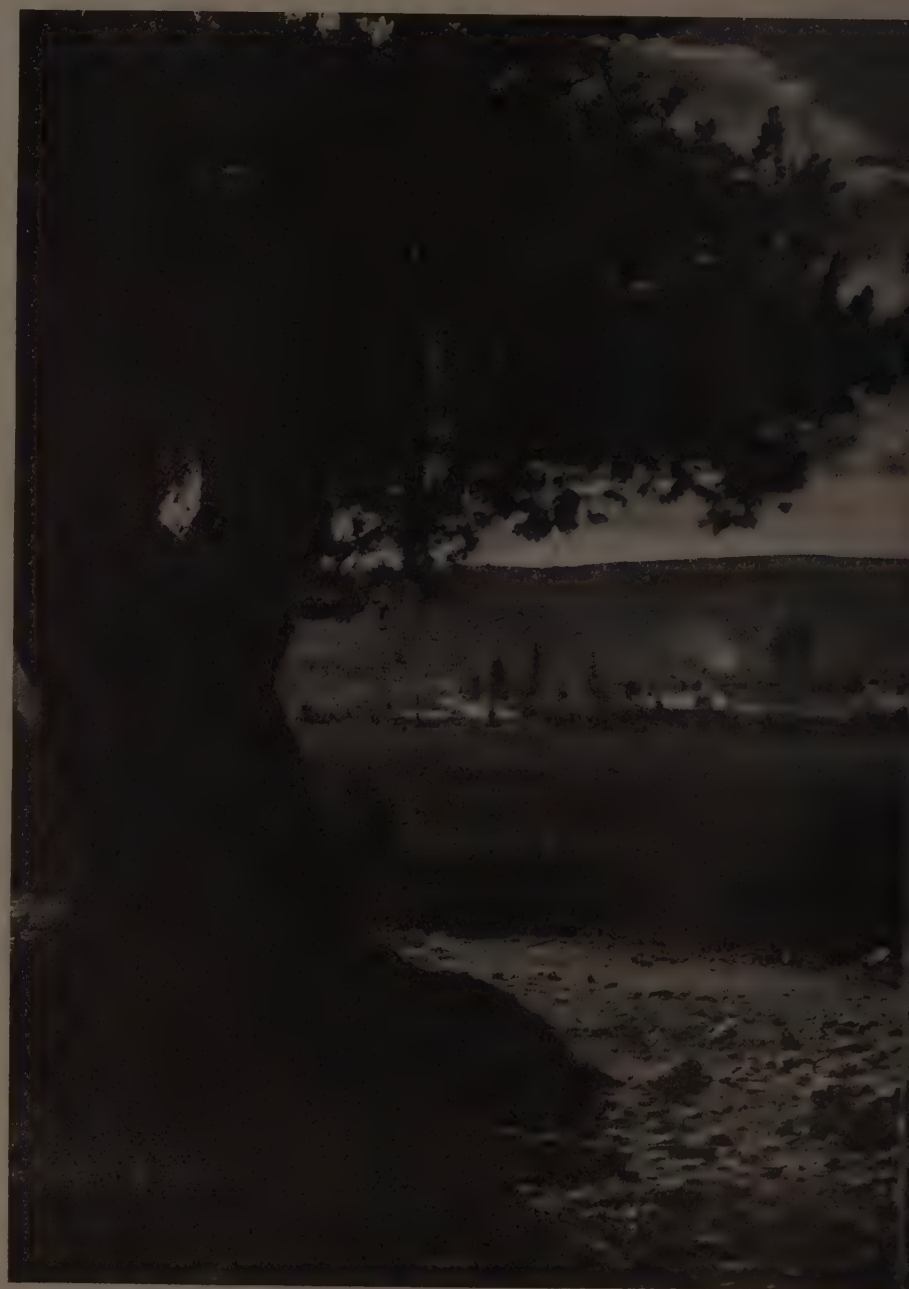
President MacCracken points out that the United States alone among the great nations has had no national union of students.

Status of Missionaries in Mexico Explained

IN a special dispatch to the *New York World* on February 25 President Calles of Mexico stated definitely that the foreign missionaries in that country who obey the law pertaining to their status will not be molested. The law to which he refers is paragraph 8 of article 130 of the Mexican constitution, which states: "To exercise in the United States of Mexico the ministry of any cult it is necessary to be a Mexican by birth." The recent disturbances and wide and somewhat distorted publicity given to them in this country were occasioned, President Calles states, by foreign priests who had been "flouting this constitutional provision with full consciousness of their misdoing."

"In contrast with the attitude of the expelled priests there have been numerous ministers of other cults who have obeyed the constitutional provisions," President Calles goes on to say. "They have dedicated themselves to other legal activities, such as teaching secondary schools or to orienting or superintending suitable activities of their church, but without exercising their offices in ritualistic acts and leaving to Mexican ministers the performance of the strictly confessional work of their religion. These ministers have not and will not be molested.. . . . . .

"Almost without exception the American ministers of confessional churches which are not Catholic adjust themselves while residing in Mexico to what the law demands. For this reason they are not molested, thus bringing about the development and prosperity of their churches through the work of Mexican ministers and living tranquilly and respected among us by merely performing acts of religion."



Overlooking Jerusalem

"O Jerusalem, Jerusalem! . . . . . How often
a hen gathereth her chickens u

—Courtesy F. W. Burnham

Mount of Olives

have gathered thy children together even as wings, and ye would not!"

An Outstanding Figure Passes

By T. W. GRAFTON

AMONG the men who have recently passed from the ranks of the Disciples of Christ into the great beyond, none was more widely known than Z. T. Sweeney. For a whole generation he has been a conspicuous figure in the pulpit and on the platform. He was a many-sided man. He served his church and his country with equal credit. He was a Christian statesman in the truest sense of the term.

Few men possessed his power to sway an audience. Before he spoke a word, he was able to command attention. He was endowed with a splendid personality, and a matchless voice that had both strength and pathos. With such an instrument he was able to play upon the emotions of his hearers and send his message home with convincing power. Had he chosen any secular calling, he could easily have stood at the top. As it was, his influence was widely felt outside his ministry from the pulpit. In public life, in many fields of service, he proved himself a powerful champion of the right.

Z. T. Sweeney

But though serving in various public capacities Mr. Sweeney was preeminently a preacher of the gospel. He belonged to a family of gifted preachers. The gift of preachers ran in his blood. It swept him into the pulpit in his early years, in spite of himself. For twenty years and more he ministered to one congregation, and built up a strong church. Then the brotherhood became his parish. There is perhaps not an outstanding pulpit among the Disciples of Christ in which he has not stood on some occasion and awakened a passion of loyalty to the kingdom.

He occupied a peculiar ground among his brethren during these latter years. When disturbing questions have arisen in the councils of the church, the voice of Mr. Sweeney rang a clarion call to peace. He loved the church and longed for the peace of Zion. He believed that a people contending for the union of God's people should preserve unity among themselves. He assumed the role of reconciler. He plead with his brethren to forget their differences and join heart and hand in carrying forward the plea of the Disciples. While his schemes were not always fruitful, he rendered a valuable service to the church. At least he was sincere in his desire to bring harmony into our ranks.

In his religious thinking he was conservative without being narrow or reactionary. He believed in the plea of the Disciples with all his heart and lamented any tendency to turn aside from the course that has contributed to the success of our movement in the past. But he did not lose faith in, or part company with, those who differed from him. He was a good fighter and a good loser. He knew the history of our people and the internal dissensions through which we successfully passed, perhaps better than any other living man; and because he knew them, he was hopeful of the future outcome of the theological storms through which we are now passing.

As a man, he was most companionable. To know him in any intimate way, was to feel the impress of a great soul. He was always full of cheer, a brilliant conversationalist and a charming story-teller. He believed in his brethren and loved them. The young preacher always found a friend in him. Almost his last public discourse was before a group of young men preparing for the ministry, and his message was based on the text "I determined not to know anything among you save Jesus Christ and him crucified."

THE approach of the Quadrennial Convention of the International Council of Religious Education at Birmington, Alabama, April 12-18, leads to the query if anyone in America will duplicate an incident in connection with the Second All-Korea Sunday School Convention which was held at Seoul, Korea, last November. Ten women started to walk 600 li (200 miles) to attend the convention. One walked that entire distance. The other nine eventually found it possible to take a train and thus proceed to the gathering.

The Transforming Power of Christian Stewardship

By HARRIET KAYLOR

Miss Kaylor is a worker in the promotional division of the United Christian Missionary Society and daily handles hundreds of letters dealing with stewardship which has given her a first-hand knowledge of its transforming power

DR. JOWETT has given us an interesting account of a visit which he made to a Christian cobbler who lived down near the sea. As he watched the cobbler hammer away at his work amidst the unpleasant surroundings, the thought came to him that this must be a dreary existence. He said to the cobbler, "Don't you ever get tired of this?" The old cobbler stopped his work without uttering a word, went to the door and opening it, said, "Whenever I do, I open this door." The preacher's eye followed those of the old cobbler to the view which lay before them—that of the great wide sea. Dr. Jowett said, "Immediately that little room was glorified by the vastness of its relationships—to the fields and skies and the rolling sea and to the Creator of them all."

That is like the transforming power of this thing which we call Christian stewardship. Stewardship is the open door which permits us to see beyond our own selfish interests and desires. It transforms the humdrum of our busy activities in the church, making it mean more to us than mere "busy-work," for it makes us aware of our partnership with Christ in "being about our Father's business." It helps to establish in our lives the "vastness of the relationships" which are ours.

About a year ago a letter came to the United Christian Missionary Society from a Christian mother who wanted to have a part in the support of the kingdom work in memory of her son who had hoped to dedicate his life to the Master's service, but had died before he could carry out this desire. Because her son had hoped to work in the African field, she was anxious to support a native worker in Africa. She undertook this support not knowing just how she would be able to meet the payment, but she said that she knew the Lord would provide a way. She has met the payments by picking apples during the apple picking season, and by saving nickles and dimes until she had the amount necessary to support "her" worker on the foreign field. Can you doubt the transforming power which Christian stewardship had upon her life when you read this extract from her letter: "If you could only know the joy I have gotten out of it already because I can send this money!" Would not her devotion put to shame that of some of us who have had greater opportunities for earning?

Another woman not long ago sent an offering for the work which represented a truly love gift to Christ. Her husband is an invalid and there is little money with which to buy the necessities of life. A nephew sent a check as a present to her. This made her so happy and grateful, and so anxious to have an opportunity of sharing that she sent part of this gift as her expression of love to Christ and her desire to have a share in his service.

Just recently a check was sent in by a woman whose only income is a pension of thirty dollars a month. Out of this small amount she maintains her home, besides helping a brother. Yet, in spite of this condition, she has a true spirit of stewardship, and feels that a part of her pension belongs to God. Her letter indicates a fine spirit of devotion which is seldom found. She writes: "I am not complaining of my lot, for I am very thankful for what I have. I will send all I can and wish I could do more. I want to be true to my Lord and to the trust he left for me." Do you not think that Jesus would commend the giving of such good women as these just as he did so long ago when the widow gave her two mites in the temple?

But this transforming power of stewardship is not only apparent in the lives of men and women in America. From time to time letters from missionaries reveal to us the fact that native Christians on the foreign fields are developing in this grace of giving, as in other ways. In fact, it would appear as if they grasp the meaning of true Christian stewardship quicker than Christians in America.

The following is from a letter from one of our missionaries in India: "A few weeks ago we had our Children's Day exercises here and the offering for that service was $63.00, and the best thing about it was the fact that the Indian Christians gave no less than $40.00 of that amount. This is perhaps the largest offering given on Children's Day in any of our churches in India. One man gave his children no less than half his salary for the month to place in the offering. Forty-two children earned their money for their Children's Day offering by making roads through the Christian village."

Kulpahar, India, has fifty tithers and thirty-one proportionate givers. If space were available, we could fill the page with such statistics as this from our foreign fields.

During this stewardship year many churches throughout the brotherhood have reported a deepening interest in this most vital subject. These reports are indicative of the transforming power which any church may experience which will adopt God's plan for financing the kingdom. Hundreds of stewardship classes have been conducted, and in these classes some people have had their consciences awakened on this matter perhaps for the first time in their lives. This was evidenced by the splendid increase in pledges made in the every member canvass following this study. Many tithers have been enlisted. The following report will be repeated in various places when our people begin to tithe and give as the Lord has prospered them: "As there is a considerable per cent of the members who are tithers or better, we have no financial troubles at all. We are entirely out of debt and always have money in the treasury."

One of our Kansas pastors writes as follows: "You will be interested in knowing that in December, 1924, I requested our ladies to stop serving meals and putting on sales to raise money for the local church. They are a wonderful group of Christian women. They complied and all departments of the local church have enjoyed a prosperity such as was never known here. And our finances were never in such fine condition. We are sold on the idea of stewardship of time, talents, influence and money."

One of our prominent ministers preached stewardship so fervently that the effect of his preaching showed marvelous results in that church's part of the world-wide missionary enterprise. During one year more money was sent for the preaching of the gospel throughout the world than had been sent during the preceding ten years combined.

There is nothing that will so transform the work of the church as will a developed conscience in the matter of Christian stewardship. When this conscience has been aroused, we shall see people give generously and most joyously, "not grudgingly or of necessity," but giving cheerfully as God has prospered them.

"As Thou hast prospered me, so let me give."
Dare I, O Lord, my God, make this my prayer?
Unnumbered gifts, largess of sun and air,
The wide world's beauty, free to all who live,
Dear valued friends, with whom to share
The boundless good thou dost, in love bestow—
Are these the measure of my duty? So
To give as Thou hast given, do I dare?

"As Thou hast prospered me, so let me give"
Dare I, O Christ, not make this prayer to Thee?
Above, beyond all gifts art Thou to me,
Thyself Thou gavest, that my soul might live,
Grateful, adoring, at Thy feet I fall,
Myself not mine, but Thine; take Thou my all."

The Preacher's Wife

(Continued from page 16)

does the most." Once when he was absent he wrote her a letter in verse. I quote a few lines:

Over the space that parts us, my wife,
I will cast my bridge of song.
Our hearts shall meet, O joy of my life,
On its arch unseen, but strong.
And as every drop of Garda's lake
Is tinged with the sapphire's blue,
So all the powers of my mind partake
Of joy at the thought of you.
All earthborn love must sleep in the grave,
To its native dust return;
What God hath kindled shall death outbrave,
And in heaven itself shall burn.

Chalmers spoke of his wife as heaven's most providential gift. Her presence graced the society in which he moved. He placed implicit confidence in her judgment in all details of life. He always went out from home revived and invigorated, and always returned to find peaceful and pleasant repose after toils, and to most soothing sympathy after trials. She aided him in all his public exertions. Mrs. Kingsley wrote on her husband's monument the words,"We did love, we do love, we shall love." She inspired in him a love that never failed—pure, patient, passionate for thirty-six years—a love that never stooped from its own high level to a hasty word, an impatient gesture or a selfish act, in sickness or in health, in sunshine or in storm, by day or by night he fulfilled her ideal of a true and perfect knight. In that love husband and wife were supremely blessed. Dean Stanley said there were two things he could not do. He could not understand mathematics and he could not take care of himself. His wife looked after his comfort and he rewarded her loving care by pouring into her mind his own treasures of wisdom and knowledge. He leaned on her all through their married life. He needed her presence to act as a spur to cause him to do his best. He could not put his heart into the preparation of a sermon unless she approved the topic and the method of treatment. He dedicated his masterpiece to her memory. with the prayer

that it might not be altogether unworthy of her sustaining love, her inspiring courage and her never failing faith in the enlargement of the church and the triumph of all truth. When she died he felt that his work was done. The mine was worked out, his energy was exhausted, his house was left desolate.

Do not think that I hold all preachers' wives are of this sort. There is another side to the picture. One, so it is said, reads Kant and Hegel, and Schopenhauer and Schleiermacher, and leaves her husband to wash and dress the babies and keep their noses nice.

She can lecture on Plontinus, Anthanasius and Aquinas,
And her Semiramis and Ninus are familiar on her lips;
She is like a knowledge bottle which pours, as from a throttle,
Views of Bacon, Aristotle, Reid, Ricardo and Renan,
But she can not fry a fritter, dress or cook a leg of mutton, broil a fish or sew a button;
For she was never constructed on the old-fashioned plan.

Another spent most of the week making fun of her husband's sermons and prayers. When he went to the midweek service she went to the opera. When he preached, she flirted with the boys in the choir. She should have married some Beau Brummel, a dude, whose heart was as cold and whose pate was as empty as her own. One of the most gifted preachers of the century had a wife that had no sympathy whatever with him. She was of the earth, and was earthy.

There are exceptions, but they are few. John T. Johnson, that princely gentleman, used to say that, when he got to heaven, if there was only one crown left, he would ask that it might be put on his wife's head. Our pioneers went out and preached and turned the world upside down. Their wives remained at home and managed the farms and brought up the children in the nurture and admonition of the Lord; they made success possible. From the biographies of some of these men one can hardly tell whether they had wives or not. If the old rule holds, that those who tarry by the stuff shall share alike with those who went to the battle, then these good women shall have their recompense at the resurrection of the just. They shall be near the throne and first in song. What was true then is true now. There are men who stand four-square to all the winds that blow, men of ability and efficiency, who are what they are very largely because of the noble women who stand beside them to cheer and help them in all the way and work of life. Had it not been for the self-effacement and devotion of their wives they would have fainted and fallen and died. These women deserve all possible honor and admiration. Friends, let us not keep all our flowers for their dead fingers and all our words of affection and appreciation till they lie beneath the turf with daisies pied. Let them know while they live what we think of them and the services they are rendering the church and the world.

Praise God from whom all blessings flow for preachers' wives. May their tribe increase.

India Dreams Again

(Continued from page 25)

intensely interested to the end of two long hours.

Nine miles out from Mungeli, which means thirty-three miles from the railroad, Fosterpur is a Christian village to whose school and church, conducted entirely by Indian workers of the United Christian Missionary Society, the people of many villages are coming for light. Christ is finding his way to the Indian heart.

At Pendra Road is another Christian village, started twenty-four years ago by Mr. and Mrs. Madsen, as they are now building Kotmi fourteen miles farther out. Here is Christian faith set to music and built into everyday life. Two days before Christmas they had their fifth annual fair to which the people of a hundred villages brought the products of their fields and hands. On Christmas eve they dedicated Menzies Hall, the beautiful community house which they have built to house such social activities as do not properly belong to either church or school. As the dedicatory services ended the crowd lifted in unison a mighty shout, "Victory to Jesus!" So ended also the Christmas service at the church, which began the next morning at daylight, the carol singing having started at four o'clock! Outside the church eighty of the destitute folk of the vicinity had gathered and seated themselves in an expectant semicircle. To each of them two Christian farmers gave such a generous amount of grain that we feared the supply would be exhausted. Then many of them received also a garment or a length of cloth and everybody went away happy. Christianity is taking root in India. "What will the harvest be?"

Gandhi dreams of India reverting to her past and living within herself; her products, her education, her medicine, her religion, sufficient for all her needs. Tagore dreams of India and the world selecting and combining the best from the civilizations and religions of all races. Tilak found in Christ the power that revives all that was good in ancient India, brings in all truth revealed to other lands, burns out all evil everywhere and creates a new man consecrated to righteousness and peace in universal love. This is the fact on which he based his dream of India redeemed, the dream that is as sure of fulfillment as the monsoons are to return after the winter's rainless months!

Jesse Bader and two small friends he made in Nashville

Day by Day With the

Being a Glimpse of the Active Life of a Missionary Secretary en Tour

AS RECORDED BY THE DIARY

MEMPHIS, February 11. Met at the train by Mrs. Charles Butler, sister of Mrs. Henry Bowden. A short ride and then a wholesome plentiful breakfast with the Butlers.

Met with the preachers of West Tennessee. Twenty present. Burnham's speech was followed by a period for questions about the work. Good spirit prevailed. Luncheon in the Gold Room, Claridge Hotel—101 present. The good feeling among all our Memphis churches most noticeable. The churches anticipate the great International Convention in November and are making big plans for it. Went to City Auditorium where convention will be held. Found it almost perfect in every appointment. Meeting of woman's missionary society in H. E. Steele's church—seventy-five present—good meeting—Mrs. Butler sang. At "White House" (Walter M. White) for dinner. Mother Ross cared for here. A good visit and a fine dinner. Evening meeting at Linden Avenue Church—200 present—both spoke. Good-bye Memphis, until the International Convention next November.

Nashville, February 12. Lincoln's birthday. After breakfast in Union Station journeyed to Vine Street Church. Met with preachers. Luncheon at noon in Andrew Jackson Hotel—sixty-nine present. Among those present were Mayor and Mrs. Houze, both members of our Vine Street Church. The Mayor is deeply interested in the work. Ex-Governor McMillan present also. He was at one time Governor of Tennessee, later a representative for our nation in Guatemala. Great interest manifested at this meeting in the United Society and its program.

Ninety-seven present at women's missionary society meeting at Vine Street Church.

Visited the Negro Stewardship Rally at Preston Taylor's Church. J. B. Lehman and Rose Armbruster present. Mr. Taylor's car took us through Vanderbilt University grounds and out by Fiske University.

Dinner at "Nooe's Ark," Roger T. Nooe's home. Evening meeting at the church at 7:30. Both spoke. A good day in every way.

Chattanooga, Sunday, February 14. In the morning Bader spoke to men's class of the First Church, meeting in Court House across the street from church with 102 present. Fol-

Jesse Bader, R. M. Bythewood and John A. Tate discussing the place of Christian literature in the life of the church

C. C. Ware, North Carolina state secretary, and Jesse Bader talking over the pre-Easter evangelistic crusade in the Tar Heel State

At the Logan Hotel, Washington, D. C., which is conducted by Mrs. Alexandra Catto, sister of A. McLean. Mr. Burnham and Mr. Bader with Mrs. Catto and Professor and Mrs. Treudley

Burnham and Bader with W. P. Jordan, state secretary of South Carolina and Mr. DeGafferelly, father of the DeGafferelly preachers, in front of the Charleston Church

The morning conference group in Jacksonville, Florida

Burnham and Bader Tour

A tour covering 3,226 miles with one-day visits in eleven cities and centers has just been completed by President F. W. Burnham and Jesse M. Bader. The tour began February 11 and concluded February 23. The tour was unique in that it was not for the purpose of prompting a campaign or asking the churches for money. It was a tour of fellowship, understanding and good will.

Everywhere these representatives of the United Society were received most cordially. Newspapers in every center were most generous with their space. The day's program in almost every instance started out with a meeting of the ministers, followed by a noon luncheon; at 2:30 a meeting with the missionary society women; at 6:30 a supper for leaders and workers followed by a mass meeting for everybody.

lowing talk on "Fishers of Men" one man, a Mr. Caldwell, offered to pay postage on 6,000 letters to the preachers with plans for the two by two plan of evangelism. Bader preached at East Lake Church and Burnham in First Church at 11:00 o'clock. Dinner in "The Carpenter Shop." Homer Carpenter extended real hospitality. Mrs. Carpenter ill. Their lovely daughter acted as hostess.

Burnham spoke to young people's meeting at First Church and Highland Park, and then preached at Highland Park. Bader spoke to young people at Highland Park, then First Church, and preached afterward.

After the two services a visit with Mr. and Mrs. Rex Hopper at the hotel regarding their trip to and work in South America, which will begin this summer.

Atlanta, February 15. Began to hear stories about Florida real estate—the first came from a Boston Yankee.

At the preacher's meeting ten were present. To the Atlanta Christian Home for lunch. Found the lunch was a dinner—a Christmas and a Thanksgiving dinner put into one. Miss Hook, the superintendent, showed us through the home and discussed the new building which will be started soon. Drove out to see the new Peachtree Church, now under construction. It will be a handsome structure. Women's meeting in afternoon at First Church—seventy-five present. Dined at "Stauffer's Inn" and what a dinner! One hundred and ten present for evening service.

Jacksonville, Tuesday, February 16. Florida, the "land where the sunshine spends the winter." A glorious day this —no overcoats needed. State board in session—most interesting to hear plans and possibilities discussed for our cause in Florida. The women on state board discussed all subjects, along with the men. We

The two B's with A. D. Harmon, president of Transylvania College, snapped on the portico of historic Morrison Hall

There are thirty other children just like these two in the Atlanta Children's Home

Sam I. Smith of Jacksonville, Florida, and Mr. Burnham viewing the land "where the sunshine spends the winter"

In front of the historic Vermont Avenue Church, Washington, D. C.

Talking up the convention. Walter M. White and Lee Glass of Memphis have just taken the party through the auditorium which will house the International Convention next fall

The Richmond, Virginia, group on the steps of the Seventh Street Church

A group of the Atlanta preachers just after a morning conference in the C. R. Stauffer study

brought brief messages. On way to lunch at the Seminole Hotel, passed the ruins of the historic First Church Building, burned a few months ago. A new building will be started soon. The twelve preachers were guests of J. T. Boone at luncheon.

Women's missionary society meeting held in First Baptist Church—seventy-eight present. A visit to the Old People's Home at 4:30. A great hour of handshaking and visiting. A fine home this—well managed, too.

Banquet served at First Baptist Church by Baptist ladies, 152 present. Evening attendance in auditorium good. Howard Brazelton sang. He was taught by Caruso in turn for his teaching Caruso English.

Charleston, South Carolina, February 17. All trains on time, no connections missed thus far. Duane Hobart, pastor, had made excellent preparations. We were guests of Mr. DeGafferelly, father of the two DeGafferelly preachers, for luncheon. Afternoon meeting of women well attended—fine interest. The banquet excellent—speeches short. State Secretary Jordan present for the day. There were 143 present for evening meeting.

Wilson, North Carolina, February 18. Rain and more rain, but excellent meetings just the same. Burnham gave the principal address in chapel of Atlantic Christian College. President Hilley, his faculty and school, most gracious in reception extended. Speakers told to take all the time necessary. We did. Students were delighted.

Luncheon served by the Wilson Christian Church ladies. Twenty-one churches represented. C. C. Ware, state secretary, present throughout the day. Both of us were guests of John Barclay, Wilson Church pastor, at the Kiwanis dinner. He is president. Good evening attendance in spite of rain.

Richmond, Virginia, February 19. More rain and snow. Meetings held during day in Seventh Street Church. Following Burnham's address questions were asked and answered regarding the United Society and its work—a profitable session this. At the luncheon there were fifteen preachers and twelve laymen present. During the meal each told who he was—where born, when he became a Christian and who baptized him.

The women had one hundred and three present for the woman's missionary society meeting.

Evening banquet with fifty-four present. Russell M. Bythewood of Seventh Street Church presided. The evening auditorium meeting was excellent in spirit and attendance in spite of snow and rain. C. H. Steed of Norfolk and E. L. Day were present during the entire day. Virginia hospitality is everything it is claimed to be.

Washington, D. C., February 20 and 21. Luncheon Saturday noon at the Franklin Square Hotel. All the Washington preachers present. A number of laymen also. State Secretary P. A. Cave, present. Afternoon, woman's missionary society meeting held in historic Vermont Avenue Church. About ninety present, and many societies represented. No evening meeting.

We stopped at the Logan Hotel on the Iowa Circle. Mrs. Alexandra Catto, sister of Archibald McLean, runs this "homey" place. She looks like Brother McLean and talks like him too. Stopping at this hotel are Professor and Mrs. Treudley, parents of Mrs. E. M. Bowman and Mary Treudley. Sunday morning Burnham spoke in Vermont Avenue to a crowded auditorium and in the evening at Fifteenth Street Church where C. N. Jarrett preaches. Bader spoke in the morning at Ninth Street Church, B. H. Melton, pastor. This church had 1,500 reading the Book of Acts in February. At night Bader spoke to the Columbia Heights Church, Harvey Baker Smith, pastor. A drive in the afternoon in Mr. Lipscomb's car took us to Lincoln's Monument, Arlington, and other places of historic interest.

Charleston, West Virginia, February 22. Went immediately upon arrival to a luncheon meeting at the hotel. C. H. Williams and R. W. Lilly are the two faithful pastors in this city. Forty-seven present. J. W. Yoho, T. D. Zimmerman and John Ray Clark were present. The woman's missionary society meeting was well attended.

Evening banquet held in Mr. Lilly's church. They have the basement only of their new building. Plans are maturing for an early completion of the church. Over 100 at the banquet. A fine hour of fellowship it was. Burnham caught 7:45 train for Lexington. Bader remained to speak at the 8:00 meeting at Boyd Memorial Church, then took 10:30 train to Lexington via Cincinnati. Hats off to the Charleston churches!

Lexington, Kentucky, February 23. Burnham spoke at Transylvania Chapel at 10:00 o'clock. President A. D. Harmon presided. Very noticeable that in this institution the desire is to build Christian manhood and womanhood. A fine looking student body attending here. A real group of preachers in the College of the Bible, too.

Both of us guests of Hayes Farrish, Lexington pastor, at the Kiwanis Club at noon. Ray Jarman, educational and music director of Central Church, most generous with his car and time.

Afternoon cold. Snow. Hurt attendance of woman's missionary society from out of town. About 100 present however. Mrs. Louise Loos Campbell presided. Burnham spoke at the banquet. Bader caught early evening train for Toledo for a week's revival.

Australia in Yunnanfu

By DR. E. I. OSGOOD

While waiting with the Tibetan missionaries in Yunnanfu, Dr. Osgood had an opportunity to meet the Australian missionaries and writes an interesting story of their beginnings in that district

THE Churches of Christ in Australia have always had the missionary spirit. Their first missionary was sent to India in 1897 and Miss Mary Thompson cooperates with the missionaries sent by our American churches to that country. In later years they established their own stations in the Bombay Presidency, where they now have four stations.

More than a quarter of a century ago James Ware, one of our missionaries who was located in Shanghai, began correspondence with the Australian churches. Many Cantonese have migrated to Australia and several hundreds of these who have become Christians hold membership in our churches, chiefly in Melbourne, where they have their own church organization. These also caught the missionary spirit and were anxious to have missionaries sent to China. In 1901 Miss Rosa L. Tonkin was sent to Shanghai and worked with Mr. and Mrs. James Ware in the Yangtsepoo Church, her salary being paid by the Australian churches and a portion of her expenses being met by our Foreign Christian Missionary Society. Here she labored for fifteen years.

But just as in India, so in China the Australian churches found difficulties in cooperating with our American society, the distance being so great between the two countries. The Chinese churches were anxious to have a mission established in their home province of which Canton is the capital. The churches, however, were rather opposed to opening work in Canton as that portion of China was the first opened to missionary work and is the most thoroughly evangelized.

Through missionaries of the China Inland Mission their attention was called to Yunnan, the southwest province of China where there are comparatively few missionaries. They were also told of the southern portion of Szechwan, the province just north of Yunnan, a district in which the American Baptists had started work, but which is separated from the remainder of their work in Szechwan by high mountains and unpopulated districts and so very difficult to work efficiently. It takes twenty-seven days to reach it by overland travel from Szechwan's capital while but eleven days are needed to reach it from Yunnan's capital. This district is in the form of a triangle two sides of which are formed by the bends of the Yangtse River. Ningyuen is the prinicpal city of this district while Hweilichow is the most important one near the Yangtse River. The entire district contains 30,000 square miles. The Chinese occupy all the fertile valleys and hold governmental power. Tribes of aborigines and Tibetans occupy the hill country.

Correspondence with the Baptist Mission in Szechwan was begun and in 1920 the Australian churches sent Mr. and Mrs. Albert Anderson and Mr. and Mrs. A. C. Garnett to Yunnanfu for study of the language. The Andersons visited the southern Szechwan field in December, 1921. William Waterman came to China the following spring. Mr. Davies and Dr. Humphrey of the Baptist Mission were sent down to meet these Australian brethren and during the winter of 1922-23 they together visited the Szechwan field and made arrangements for immediate occupation of Hweilichow with the privilege of later taking over the entire field. Mr. and Mrs. Anderson settled at Hweilichow while Mr. Waterman spent considerable time exploring the Ningyuen district to the north.

For twenty years following the Boxer troubles Chinese in all parts of the country invited Protestant missionaries to open work in their districts. It looked like a turning toward Christianity but too often was a movement to oppose Catholic political aggressions. The French priests were inclined to take the side of their members when the latter became involved in troubles with their neighbors and in their courts. Chinese magistrates were fearful of foreign power and did not care to render decisions against Catholic adherents.

Mr. Davies and Dr. Humphreys were quite aware of this condition. They worked to clear out these undesirables and give the Australian brethren a fresh start in the real evangelization of the districts. Ten Chinese Christians who really seemed to have understood the gospel and were living commendable lives formed the nucleus of the new work. In the spring of 1923 Mr. Anderson opened a boys' school with 80 pupils enrolled. A head teacher, Tseng Wei-ching, was loaned to them by the Baptists. Mr. Waterman had charge of the evangelistic work. Thus the new work was launched at Hweilichow. Ningyuen was left for future consideration.

In the autumn Miss Metzenthin came from Australia and she and Mr. Waterman were married. Dr. and Mrs. Raymond Killmier and Miss Masters, a nurse, came out a little later. By February, 1924, they were all together at Hweilichow. That spring some twenty-one men and boys were baptized and later some of the women. The boys' school doubled in enrollment and a girls' school with ninety pupils was opened. Thirty-five names were now on their church roll.

But our Australian Mission has had to suffer the same shifting of forces that is the lot of all mission work. Sickness had taken the Garnetts home in 1920. Mr. and Mrs. Waterman in 1924 were compelled to resign from the work for the same reason. January, 1925, Miss Masters became the bride of A. G. Saunders who had spent some years in our own Mission at Manila and these two returned to Australia where Mr. Saunders has taken up a pastorate.

In the autumn of 1925 two more recruits came out from Australia. H. A. G. Clark is a university graduate and has held a number of pastorates among the Australian churches and has served for a number of years on the home mission boards. Miss Dorothy C. Ludbrook is a graduate nurse with some years of experience in home hospitals and a daughter of the late F. M. Ludbrook who served so faithfully as Foreign Mission secretary in Australia for many years.

The Chinese brethren in Australia have not forgotten their own desire to be represented in their own home province. They are sending one evangelist to the Canton district. This is one of the most promising recent movements and all of our Australian churches are happy over it. When we consider that our Australian churches are supporting one missionary for about every thousand members we realize that, although in numbers they are far less than our American churches, they are much in advance of us in practical application of the command of Christ to "Go into all the world."

Shelton Memorial Fund at Work

THE following allotment has recently been made from the Shelton Memorial Fund for new equipment at Batang, Tibetan border:

New missionary home	$2,857.12
Additional building lot	142.90
New chapel lot	200.00
New Bible school building	857.12
Total	$4,057.14

The previous allotments and expenditures of the Shelton Memorial Fund, are as follows:

Batang Orphanage building	$ 7,500.00
Enlargement church building	480.00
Tibetan library, College of Missions	1,400.00
Expense, seven new missionaries reaching field 1924—including caravan for supplies, etc.	21,362.75
Supplies (hardware, paints, etc.) for new station	690.04
Expense raising fund	2,863.52
Endowment Shelton Memorial Chair, College of Missions (invested in securities)	50,000.00
Special fund held for equipment of orphanage, proposed new station and other purposes	25,560.48
Total	$113,913.93

Board of Education and Work of Our Colleges

FRED HELFER, a graduate of Bethany College, who did post-graduate work at Union Theological Seminary and in the University of Pittsburgh, began his work as pastor of the Eureka, Illinois, church, March 1. He did overseas service as chaplain in the World War and was for a time assistant pastor of the East End Christian Church of Pittsburgh.

O. G. Hertzog of Hiram, Ohio, who was for many years the financial field representative of Hiram College, died at Hiram and was buried there January 19. Mr. Hertzog was the father of Mrs. Elliott I. Osgood of China.

Dr. Carl Van Doren, professor of English at Columbia University and literary editor of the *Century Magazine*, appeared recently upon the lecture course of Phillips University, Enid, Oklahoma.

In a report to the executive committee of the Missouri Bible College, submitted by Dean G. D. Edwards, it is stated that there are thirty-six members of the Christian Church on the faculty of the University of Missouri and four others who express a preference for that fellowship.

Dr. R. H. Crossfield of the First Christian Church, Norfolk, Virginia, and family, will tour Europe with a private party, June 26 to August 28. Dr. Crossfield will personally conduct the party. They will visit France, Switzerland, Italy, Germany, Belgium, Holland, England and Scotland.

Dr. Robert C. Beale, head of the English department, Lynchburg College, Lynchburg, Virginia, has been appointed dean of the college to succeed Dean Shackelford, who resigned some time since because of ill health.

Harold Bell Wright, the novelist, Vachel Lindsay, the poet, and Jessie Brown Pounds, the writer of hymns, are among the distinguished names in the field of literature belonging to the alumni and former students of Hiram College.

Dr. A. D. Harmon, president of Transylvania College and the College of the Bible, Dean W. C. Bower, and other members of the faculty, have been supplying the pulpit of the First Christian Church of Frankfort, Kentucky, since the departure of Roger T. Nooe to accept the pastorate of the Vine Street Church of Nashville, Tennessee.

Carl S. Van Winkle of New York City, who for the past year has been connected with the endowment department of the Board of Education as a worker in the Transylvania and Phillips crusades and as associate-director of the Hiram crusade, has accepted the state secretaryship of New York and New Jersey. His headquarters are at Albany, New York.

The College of the Bible of Phillips University has an attendance this semester of one hundred and ninety, twenty-six of whom are graduate students. Forty-nine of those matriculated will be candidates for degrees in June. With the return of Professor Wilfred E. Powell, now doing graduate work at Yale, seven teachers will be giving full time to the work of this school of ministerial training.

Professor John Kenyon of Hiram College read a paper before the Modern Language Association at its annual meeting held in Chicago. In the meeting of the American Dialect Society held at the same time, Dr. Kenyon was elected associate editor of *Dialect Notes*, to fill the place made vacant by the death of Professor Edward S. Sheldon of Harvard University.

Thirty-two of Drake's ministerial students report 288 accessions to the churches since the first of July last. This number includes those received by students holding special meetings in churches where they do not minister regularly. Dr. Jesse C. Caldwell is the dean of the Bible College.

Texas Christian University Frogs, Fort Worth, Texas, battered the Rice Institute Owls, Houston, Texas, at basket ball to the score of forty-one to twenty-one in a February contest.

Professor George E. Moore of Eureka College will occupy the pulpit of the Central Christian Church, Decatur, Illinois, during the absence of John R. Golden as a member of the Commission to the Orient appointed by the executive committee of the United Christian Missionary Society. Dr. Moore began his labors at Decatur on Sunday, January 17.

The Christian Board of Publication, St. Louis, Missouri, has not only granted a leave of absence for the entire school year to Marion Stevenson of its editorial staff but is contributing the funds necessary to pay his salary while serving as dean of the Bible department of Spokane University, Spokane, Washington.

Dr. H. O. Pritchard, general secretary of the Board of Education, has spoken recently at the state set-up meeting of the Illinois Crusade at Bloomington, Illinois, supplied the pulpits of the First Christian Church of Bloomington, Illinois, and Vincennes, Indiana, and delivered addresses before the annual convention of Indiana Student Volunteers at Taylor University, Upland, Indiana.

During the month of March Professor E. E. Snoddy of the department of Christian doctrine, College of the Bible, Lexington, Kentucky, delivered two series of lectures before the Kansas Christian Ministers' Association. One series of lectures was on the Bible and the other on the history of the Disciples of Christ. He rendered a similar service in December for the ministers of the Disciples of Christ in Ohio.

The Virginia State Chapter of Tau Kappa Alpha, national honorary debating fraternity, held its annual convention at Lynchburg College, Lynchburg, Virginia, February 12-13. Virgil E. Lowder of Lynchburg College is the state president. Senator Carter Glass of Virginia was the principal speaker at the annual banquet.

As these lines are written Butler University is doing battle with Wabash College in the cattle building of the Indiana Fair Grounds, Indianapolis, for the state basket ball title. At the present time the Butler Bulldogs are the possessors of the highest basket ball honors of the state.

The Indiana School of Religion, Bloomington, Indiana, is attempting to secure $100,000 from its friends; $50,000 of which is needed to pay off the entire indebtedness of the school and make improvements and additions, and $50,000 for an additional professorship. During February Dean J. C. Todd announced a cash gift of $5,000 to the institution. Also, that $25,000 has been promised conditional upon raising the entire $100,000. The amount will be paid when a minimum of $50,000 is secured.

General Tasker H. Bliss, former chief of staff of the United States Army overseas, now representing the educational department of the Carnegie Foundation, delivered an address upon several phases of international relationships at Phillips University, on February 16. This former military leader is bearing a message of peace and good will to college students.

Dr. Thomas B. Macartney of Transylvania College, Lexington, Kentucky, has just returned from several months' absence in graduate study at Columbia University. Dr. Macartney is now the head of the newly created department of social sciences in the curri-

culum of Transylvania and the College of the Bible. He is offering courses in economic problems, social problems, and studies in human society. The department is meeting with a hearty response by the students.

Mrs. Bernard C. Hunt of Columbia, Missouri, a graduate of Christian College, class of 1906, and a prominent member of the Christian College Club, was elected president of the United Daughters of the Confederacy for the state of Missouri at its last annual meeting. Mr. Hunt is the cashier of the Columbia Savings Bank.

Cotner College debaters won both ends of a dual debate with the University of Omaha in the first conference debate of the season on February 11. The question under discussion was the Child Labor Amendment. Professor Shellenberger was the coach of the Cotner teams.

President Arthur Braden thus summarizes the advantages that will accrue to California Christian College with the new administration building located upon the campus: It will provide an auditorium sufficient in size for all college purposes; it will provide three times the number of classrooms formerly available; it will lift the Conservatory of Music out of the basement; it will make the facilities available for offering all the work necessary for the A. B. degree in our own institution; we shall be better equipped to take care of the students from the southern branch of the University of California who desire to take work with us, and it will make it possible to receive an increased student body next year.

Progress of Endowment and Special Campaigns

E. L. Day, associate director of the Lynchburg College Crusade, announces $57,000 raised in pledges to cash in the Virginia campaign.

The Drake Crusade, E. C. Lytton, director, at last report totaled $266,646.95. Of this amount $101,421.95 represents pledges to cash. $250,000 of pledges to cash is needed by June 15 to claim the conditional gift of $150,000 made by the General Education Board of New York.

During the past month the Cotner Crusade, Mrs. Dora Winter, associate director, gained $20,000 in one week in the progress of the crusade in Northern Kansas.

Transylvania College is now making strenuous efforts to qualify for the conditional gift of $80,000 by the General Education Board. If $30,000 can be raised in cash or pledges to cash by May 1, Transylvania will be able to begin next school year with an additional endowment of $240,000. Only cash or pledges to cash will count toward the conditional offer of the General Education Board.

The Phillips Crusade, Staunton Allan, associate director, had reached on February 18, $1,125.000. The $400,000 in productive endowment necessary for Phillips to have by January 1 was in hand with a surplus. She will therefore retain her place in the North Central Association of Colleges with honor. In the three months that remain for this crusade, it is confidently expected that the goal of $1,250,000 will be attained with a good margin.

Dr. H. H. Harmon, secretary of the endowment department of the Board of Education, is the general director of the Cotner, Phillips, and Lynchburg crusades. Under his leadership a great state set-up meeting inaugurating the Illinois Crusade was held at Bloomington, Ill., February 11. This meeting was attended by more than 300 ministers and laymen of the state. It was characterized by marked interest and a well-controlled enthusiasm. A gift of $25,000 to the crusade by Senator McKinley of Illinois, was announced during the day. George Aydelott is the associate director.

At the Founders' Day banquet of Butler University, Indianapolis, held on February 6, a gift of $350,000 by Arthur Jordan, a business man of Indianapolis, was announced by the executive secretary, John W. Atherton. He further stated that building operations would begin upon the new Fairview site in June, 1926, and that since the movement for a larger Butler began $2,500,000 toward the enterprise has been raised.

Happenings in the General Education Field

In recognition of the service he has rendered to the city of Denver, Chancellor Heber R. Harper of the University of Denver, has been awarded the Civil Service Medal, given yearly by the Denver Real Estate Exchange to the citizen of Denver who has contributed the most conspicuous and unselfish service during the year.

A drive has been launched in Florida to raise $10,000,000 for the state universities of Florida.

The Sterling Memorial Library, the "largest and best-planned in the world" costing $6,000,000 and to house eventually 5,000,000 volumes, and admitting two thousand readers at a time, will be erected, it is announced, upon the campus of Yale University within the next two years.

The Armour Institute of Technology in Chicago will be merged with Northwestern University and will be known in the future as the Armour College of Engineering of Northwestern University.

The Chicago Theological Seminary, affiliated with the University of Chicago, received a bequest of $3,000,000 in the will of Victor F. Lawson, editor and publisher of the *Chicago Daily News*.

G. I. HOOVER.

Indianapolis, Indiana.

—C. M. Yocum

Miss Tessie Williams of Africa

Under the protection of the United Society as represented by H. B. Holloway on her right and S. J. Corey, left

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Speaking of Graduates

THE College of Agriculture of the University of Nanking, China, has graduated 102 men in agriculture and forestry since the college was organized in 1914. The first class of six graduated in 1918. Of these 102 graduates, seventy-five are now in work directly related to agriculture and forestry, either in teaching, research, extension or supervisors of practical projects. Another five are in other lines of teaching work. Seven of the graduates are in the United States continuing their study. Six have become officials and five are in business. Of one graduate at the present we have no record, and two are deceased. Four of the graduates now in business or official life are definitely responsible for work relating to agriculture or forestry. Of the 100 living graduates, therefore, eighty-six are at the present time directly related to agriculture and forestry work in some needy place in China.

Building for Christian Service at University Church

By Virgil R. Walker

THE accompanying cut of the religious education building of the University Church of Christ, Des Moines, Iowa, is an inspiration just to look upon. When completed it will mark another great step forward in the equipment for service of this great church, led by its talented and consecrated pastor, Dr. Charles S. Medbury.

As indicated in its title, the building will be the property of University Church. Its construction is being financed by members and friends of the congregation. Its relationship to Drake University, like that of the congregation, is not organic nor legal, but closely cooperative and fraternal. A large number of Drake's faculty and student body are members of University Church. President Morehouse has been an elder of the church for many years. In every way the closest and most cordial relationship exists between the two institutions. In its general service to the whole community along regular lines of social and religious activities the commodious structure will strongly supplement the university's efforts with her own group in these ways.

The religious education building will serve as a laboratory in ministerial, Sunday school and social work for students pursuing these courses in the university. One of the most thoroughly modern and fully equipped plants in its field in the United States, headed by an expert in the field of religious education and social work, will be right before them and completely accessible at all times. The theories they are studying in the College of the Bible will be in process of demonstration in their presence constantly.

But, particularly, this great church, always so generous in her attitude toward all worthy endeavors, and especially toward Drake, will doubtless gladly help the university to meet her ever-increasing responsibilities by permitting parts of the building to be used at certain times by the school.

Perhaps the most profound influence of this impressive edifice upon the student life of the university will be exerted through its very presence. It stands on the corner of Twenty-fifth Street and University Avenue, just across from the most prominent corner of the campus. Just to the south, facing Twenty-fifth Street, is the beautiful auditorium of the church. Just to the west, facing University Avenue and Administration Building, is the splendid building of the College of the Bible. These three structures will constitute, easily, the outstanding architectural group of the campus or the whole of University Place section of the city. As Sage Hall represents science, Cole Hall, law, and Howard Hall, the fine arts, so will this magnificent corner stand for the religion of Jesus Christ. Silently, but saliently and steadfastly these surpassing structures will be saying to the procession of students that streams by through the years, "Of the really necessary things of life the finest, most fundamental and worth while is the Christian religion." Whatever calling these young people may follow in after years the religion of Jesus will, with a few exceptions, be given a major place in their lives.

A brief description of the interior of the building by floors follows:

The first floor will be the community social center. It will consist of a large general dining room with seating capacity for 500; two smaller dining rooms for conference groups; kitchen, dish room and store room; classrooms for adult department; beginner's department with nursery and mother's room.

The second floor will have the young people's and the primary departments with assembly rooms for each, various class and club rooms; ladies' work room; ladies' parlor; church offices and pastor's study.

The intermediate and senior departments will be housed on the third floor where there will be a large assembly room and stage, twenty large classrooms and other rooms.

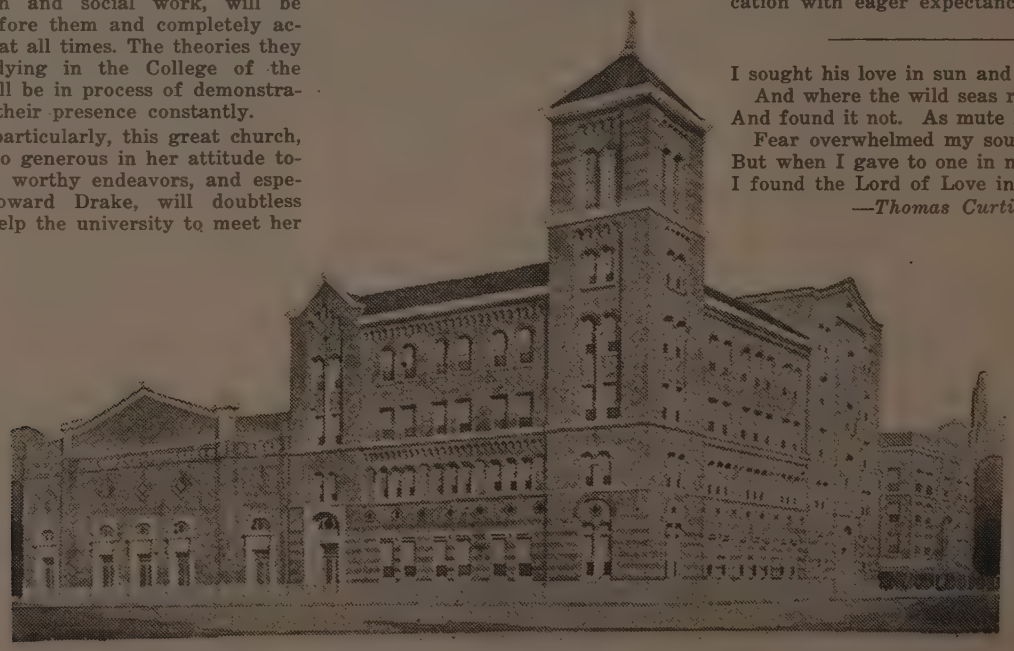
On the fourth floor will be the junior department and gymnasium. Besides the "gym" there will be an assembly room, office and sixteen large classrooms.

The fifth floor will be occupied by the Boy Scouts and the Campfire Girls. It will have a large drill hall, three large club rooms, men's showers and lockers and women's showers and lockers.

In the handsome tower there will doubtless some time be a beautiful memorial gift of chimes.

The completion of the building will mean much to both church and university. On all sides we await its dedication with eager expectancy.

I sought his love in sun and stars,
And where the wild seas roll,
And found it not. As mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of Love indeed.
—*Thomas Curtis Clark.*



Architect's drawing of new Religious Education Building, University Church, Des Moines

Glimpses of the Religious World

THE second annual Olivet Conference on economic, international, racial and family problems will be held on the campus of Olivet College, Olivet, Michigan, under the auspices of the Fellowship for a Christian Social Order, of which Sherwood Eddy is chairman, during the month of August. One week will be devoted to each of the four general themes, in the order listed.

The Woman's National Committee for Law Enforcement has called a convention in Washington, D. C., on April 11-13, to consider the question of law enforcement, not based alone on the Eighteenth Amendment but on reverence for all law. Nine commissions of women representing various organizations and sections of the country will present reports, the commission on church women, Mrs. Fred S. Bennett, chairman, reporting at the opening session Sunday afternoon.

J. Shreve Durham, a director in the International Council of Religious Education, died in Chicago on February 1. Mr. Durham spent more than seventeen years in the service of Sunday school work as superintendent of home visitation to which he devoted all his energy and strength with complete consecration.

The first All-India Prohibition Convention was held in Delhi on January 29-30 with the object of constituting a permanent prohibition league of India.

Indian girls are just beginning to go into business. The Y. W. C. A. was recently made aware of the fact when an Indian girl asked the Y. W. C. A. secretariat in Madras to start a small club for business girls like herself. Inquiries showed that there were sufficient numbers to start a club in Madras and the association is taking steps to form one.

The American Eugenics Society, New Haven, Connecticut, announces through its Committee on Cooperation the competition for the best sermon preached in American on the subject of eugenics. This competition is open to any minister, priest, rabbi or student in a theological seminary of any denomination. The sermon must be preached before July 1, 1926, and the awards of $500 for the best, $300 for the second, and $200 for the third best sermon, will be made on October 1, 1926.

A stone from the famous literary shrine—the church at Stratford-on-Avon, in which Shakespeare and his family are buried—reached New York on February 21 on the liner Cedric. It is the contribution of the Holy Trinity Church of Stratford to the Cathedral of Saint John the Divine on Morningside Heights, and shows the appreciation of Stratford folk of American interest in their church and illustrious townsman.

Holy Trinity Church, of which the Rev. William Gardner Melville is the vicar, stands surrounded by trees beside the River Avon. Its south window is called the American window because it was purchased with subscriptions from the thousands of Americans who annually visit Shakespeare's tomb in the chancel of the church.

Luke 18:1-8.

"Who knocks so loud? Who comes so late?
Who rattles the chains of my courtyard gate?
Where are the guards of the King's Highway,
That, bandit or vagrant, thou hast thy sway,
And changest the trend of my pleasant sleep
To sudden rout in the midnight deep?"

The voice of a woman comes back in reply,
"It is I, good judge, it is only I."

"Widow, begone! You have troubled me oft,
Coming at night from your city loft:
'Tis chill and damp; you need your rest,
To give your master your daily best.
I have heard your plea; it moves me not;
For all I care, go back and rot."

The voice comes quivering back through her pain,
"Grant me, good judge, my dowry claim."

The candle is snuffed; the robes are donned;
The bit of parchment again is conned;
The word is writ; the name is signed;
The woman vows him wondrous kind;
Her oft importunance now is curbed;
The judge shall slumber undisturbed.

If an unjust judge would do such good,
Much more would God, were it understood.

—LELAND WILLIAM PORTER.

The Commission on Interracial Cooperation and the Commission on the Church and Race Relations of the Federal Council of Churches are making plans to secure cooperation of representatives of other organizations, social and religious, for holding the second National Interracial Conference in 1927. A joint committee of these two organizations has been appointed and authorized to confer with representatives of other organizations interested in such a conference.

The critical and tense situations between the two races in the matter of housing and industry, and in the problems of health, have aroused increased public attention the past year and the next conference will probably continue the discussion of these topics similar to the discussions held at Cincinnati in March of last year.

Dr. John W. Wood is the newly elected president of the Foreign Missionary Conference of North America. This organization coordinates the work of most of the Protestant missionary societies in the United States and Canada. Dr. Wood is secretary of the domestic foreign missionary society of the Protestant Episcopal church. He succeeds Robert E. Speer, secretary of the foreign missionary board of the Presbyterian church, and formerly president of the Federal Council of Churches of Christ in America.

More than 5,200 deposits were recorded for 1925 in the savings department of the Seamen's Church Institute of New York. The total of deposits and transmissions was $535,833.99.

The increase in the sale of travelers' cheques of 33 per cent in the last year shows also that the sailor is more careful about carrying money. Since 1913 a total of $7,625,180.24 has been deposited in the institute savings department.

The wastefulness of the sailor has been changed since the institute opened twelve years ago.

Uniforms have been provided Sunday school teachers and ushers of St. James' Presbyterian Church, New York.

From an Indian paper, *Sahayak Patrika*, published in Jubbulpore, we cull the following:

"The India Sunday School Union is working on a unified series of Sunday school lessons which will help much to do away with the rather absurd running of an English and an American series of lessons—both labeled "International!"

"Concerning the lessons themselves we do not know of any more commendable activity the India Sunday School Union can engage in. The present system is heavy, expensive, wasteful and exceedingly poor."

"You Should Know Me; I'm Your Next Door Neighbor!"

By LUCY KING DeMOSS

Topic Talks

THIS really happened! Eleanor Preston was helping to distribute the cunning little pencils and score sheets that are used in a guessing contest. She came presently to a group of several women, all strange to her, she thought. One of them smiled at her, however, so she smiled back.

"Aren't you Eleanor Preston?" said the woman.

"Yes—and your face looks familiar," replied Eleanor.

"It should," smiled the woman, "I am your next door neighbor! I see you girls going in and out of your house to school and to work and I have often thought I should like to know you. But you are all so busy!"

Too busy to know one's neighbors! And that leads us right straight up to the question the young lawyer asked Jesus: "Who is my neighbor?" We remember what Jesus said, and the story he told of the man who fell among robbers and was rescued by the Samaritan who belonged to an enemy nation. The thing stressed in that parable was that the priest and the Levite did *nothing*, and ever since then we have thought of the robber and the priest and the Levite as belonging in the same class, though only the robber actually harmed the man. It is as wrong, it seems, to do nothing when a need arises, as to actively harm a person.

Let's suppose a curious kind of party, with guests from every part of the globe. Uncle Sam has asked us to help entertain. It doesn't take us long to discover that a guessing contest will be exactly to the taste of most of the guests. All the world seems to be guessing about one thing and another these days. So somebody is appointed to fix up the questions and we begin to pass the pencils. Presently we come to a dark-faced, black-eyed woman, who looks as though she might be known to us:

"Aren't you the Triangle Club?" she asks.

"Yes—and your face looks familiar—"

"Well, you should know me. I'm your next door neighbor. My name is Mexico. I've often seen you girls and boys going in and out to school and play and thought I'd like for my boys and girls to know you. But you are always so busy."

"But you are so far away!" we cry.

"Just over the border," said the woman, "and, anyway, we are so eager to know you that we have come more than halfway. There are a million and a half of us right in your country."

"A million and half! Where are they?"

"You'll find the most of us in the southwest. We are building your railroads, working in your sugar beet fields, picking your oranges, cultivating your gardens, tending your cattle and sheep. In fact, we have a good deal to do with all the industries of the southwestern states."

"Well," we say with a respectful bow, "we are very happy to meet you. We should like to call some time."

"You might not like our homes. Sometimes a box car is the only home we have. We are very illiterate. We have no religion. You may not enjoy your visit."

Just then the list of questions was passed to the brown-faced woman and she glanced at it curiously. Then she laughed. The first question was:

WHEN IS A NEIGHBOR NOT A NEIGHBOR?

"I can answer that," she said, wistfully. "From what my people tell me, I should say—

"When he is a Mexican!"

"No!" we cry. "You evidently do not know that Christian people are trying to be neighbors to all the strangers who come to our country. The Triangle Club will give you a few facts that may cause you to change your mind about that."

Program for Triangle Clubs

May **Theme—Listening In**

SPANISH SPEAKING FRIENDS IN AMERICA

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE: *The Friendly Guide*
HYMN: *Take My Life, and Let it Be*
SCRIPTURE LESSON: *Matt. 25:15-29*
Stewardship of Talents
OFFERING
PRAYER
WORLD CALL ANNOUNCING ON SAN ANTONIO'S WAVE LENGTH:
Station M. C. I. Broadcasting Friends from Over the Border
HYMN
BENEDICTION

PROGRAM HELPS

The Friendly Guide: Devotional booklet containing Scripture lesson and comment, 10c each.

Listening In: Program Booklet, 6c each.

Leaflets: Prepared for each month to carry out the program outlined. Price 3c each.

Helping Mexico See It Through, WORLD CALL, February, 1926, page 18; *Over the Border*, WORLD CALL, February, 1926, page 48.

Programs of Study and Service on Latin America: A handbook for leaders. Helpful and tested suggestions for an intermediate group, including study, worship, dramatization and service activities. Price 25c.

Senior C. E. Topics

April

4. Thoughts Suggested by Easter. 1 Cor. 15:55-88; Col. 3:1-4. *Christ of the Indian Road*, April, 1925, WORLD CALL, page 6.

11. How Can We Show Our Christian Love? 1 Cor. 13:1-13; Matt. 25:40. *The Signs of the Times*, Feb., 1926, WORLD CALL, page 22.

18. How Do People Either Build or Undermine the Sabbath? Rev. 1:9-11; Mark 2:23-28; 3:1-6. *How to Spend Sunday*, May, 1925, WORLD CALL, Page 53.

25. How Can We Help to Make Our Cities Christian? Matt. 11:20-24, 28-30. *The Challenge of the Twentieth Century City*, Feb., 1926, WORLD CALL, page 31.

Intermediate C. E. Topics

April

4. What is Easter's Greatest Message to Me? 1 Cor. 15:55-58. *Christ of the Indian Road*, April, 1925, WORLD CALL, page 6.

11. What is the Greatest Promise in the Bible? Matt. 28:19, 20; John 3:16; 2 Peter 1:4-8. *Infolded In His Love*, July, 1925, WORLD CALL, page 5.

18. Are We Observing Sunday in a Christian Way? Luke 6:6-10. *How to Spend Sunday*, May, 1925, WORLD CALL, page 53.

25. How Can We Help to Make Our Neighborhood Christian? Matt. 11:20-24, 28-30. *The Challenge of the Twentieth Century* City, Feb., 1926, WORLD CALL, page 31.

So This is Hazel Green

By CYNTHIA PEARL MAUS

ON THE invitation of the Christian Endeavor Society of Hazel Green Academy, I recently spent a week-end, as their guest, and want to share with loyal Endeavorers everywhere the joys and privileges of that trip.

As the crow wings its flight, Hazel Green, Kentucky, is but little more than a day's journey from St. Louis. Owing, however, to the roundabout way one has to travel to get there, it takes two nights and a day, which is just about twenty-four hours less time than it requires to go from St. Louis to Los Angeles.

You travel as far as you can on the Louisville and Nashville Railroad and then take the O. & K. Railroad from O. & K. Junction to Helechawa. The last lap of the journey is made on the combination freight and passenger train that stops at every crossroads. C. W. Plopper, treasurer of the United Christian Missionary Society, who has made the trip several times, prepared me partially for the hardships of that last ride by telling me that travelers pronounced Helechawa, "Hell-each-way," but the ride with all its discomforts, isn't quite that bad.

I reached Helechawa at one of the rainest, muddiest seasons of the year. Principal McGarvey and Mrs. Rand, the mother of one of the teachers at Hazel Green, were on the same train so that Mr. McGarvey acted as guide in getting us safely out to the college.

We were met at Helechawa and driven to Hazel Green Academy, a distance of six miles, in a buckboard drawn by four mules. The roads were in exceedingly bad condition and the mules had to be rested once or twice on the climb up nearly every mountain, so that it took two hours and a half to drive the six miles, but the surrounding country was so beautiful and the friendly faces at the doors and windows of mountain homes so hospitable that the discomforts of the ride were lost in the hospitality of the trip.

School was out when we reached the Academy campus and so the faculty and students met us with open arms and whisked us away to cozy, warm rooms in the girls' dormitory. A little later a group of the older girls served for us a delightful tea in the home of Mr. and Mrs. McGarvey in the boys' dormitory.

Saturday, being a school day, we spent it in visiting the classes at the Academy, speaking at the chapel period and telling stories to the grade school children.

A beautiful Endeavor banquet was served in the dining room of the girls' dormitory on Saturday evening. The banquet menu was planned by the older girls in the domestic science department and put over entirely under their direction, with Miss Anne K. Ammerman as supervisor. The room was beautifully decorated, the repast all that could be desired and the toasts and musical program of the highest grade.

Hazel Green Christian Endeavor Society

MOTTO: "Whatsoever thy hand findeth to do, do it with thy might."

WHAT WE ACCOMPLISHED IN 1924—1925

1. Increased our membership from 18 to 50.
2. Raised $104.65.
3. Supported a scholarship in H. G. A.
4. Gave $45.00 to foreign missions.
5. Observed Christian Endeavor Day by offering and pageant.
6. Published Quiet Hour bulletins for vacation months.
7. Read over 20,000 pages of missionary literature.

* * *

OUR AIMS FOR 1925—1926.

1. Make every student of H. G. A. who is over 14 years of age a loyal Endeavorer.
2. More than raise our financial aim of $100.00.
3. Support a Tibetan orphan and pay a tuition scholarship in H. G. A.
4. Operate a picture show in chapel.
5. Be ready to serve our community, our school and our church whenever an opportunity arises.
6. To keep ever before us our Christian Endeavor pledge, and live as far as possible, worthy Christian lives.
7. Add as honorary members those who have served as loyal Endeavorers before now, but have left the community.
8. Work toward a goal as laid down in "Fourfold Fidelity Christian Endeavor Program."
9. Raise the spiritual tone of our society by individually seeking to follow closer to our Master.

Sunday morning I spoke at the morning church service on "Youth and the New World," the Academy young people entirely filling the center seats of the auditorium.

Sunday afternoon a special conference on Christian Endeavor methods took the place of the usual Christian Endeavor program and on Sunday evening eighteen members of the society presented for the entertainment and edification of the entire community, the pageant, "The Royal Way." The presentation was artistic, sincere and reverent and provided a real challenge to those privileged to hear and see it.

I believe that the group of Christian Endeavorers at Hazel Green are doing a type of work superior to the average group of Endeavorers. The accomplishments of this society for 1924-25 together with their aims for 1925-26 are presented with this article as a challenge to the Christian Endeavor societies of the brotherhood.

The *Quiet Hour Bulletin* for vacation months, published by this splendid Christain Endeavor group and made available for the devotional guidance of the members of the society during the months when they are to be separated in their respective homes, is one of the finest that has come under my observation in all my field work. Each member of the executive committee was made responsible for a portion of the daily reading and intercessory prayer suggestions. These Quiet Hour suggestions might profitably become the guide for Christian Endeavor societies everywhere. The following suggestions for June 28 and 29 and for July 3 are typical:

June 28. Read Matthew 25: 31-46. "The greatest thing a man can do for his Heavenly Father is to be kind to one of his children." And after you have done the kindness go back in the shadow and say nothing about it.

June 29. "Life only lasts a little while, and if it goes out lighted with the torch of glory it is better than if it lasted on a dead level a thousand years." Let us pray that we may do the right thing rather than the safe thing.

July 3. Read John 8: 32. "Die when I may, I want it said of me by those who knew me best that I plucked a thorn and planted a flower where a flower would grow." Let us pray that we may find the time and opportunity for this kind of service every day.

Hazel Green Academy is located on the highest point in a little valley surrounded by a complete circle of mountains and is one of the most beautiful spots that can be imagined. We have four splendid buildings, a main college building, a new girls' domitory, a boys' dormitory, and a central heating plant in which is housed also the domestic science and manual trades departments. I would like to see an entirely new main college building erected to house the high school department of the Academy and the remodeling of the present main college building so that it might take care of the grade school, thus providing enlarged equipment for the

(Continued on page 55.)

Woman's Missionary Societies and Circles

Program Helps

Miss Mary Irene Orvis
Recently returned to South America after serving as dean of residence at the College of Missions for three semesters

The Neglected Continent

THE Christian Woman's Board of Missions sent its first missionaries to South America in 1905 and in 1906 the first work was established in Buenos Aires and a small church organized.

The Disciples of Christ are responsible for three provinces in Argentina and the entire republic of Paraguay. Outside the city of Buenos Aires this represents a population of almost 2,000,000. We have work in the two capital cities of Buenos Aires and Asuncion.

Our evangelistic work in Buenos Aires consists of four small chapels, each of which has a native pastor who are all seminary graduates but one. A girls' club in the Cramer Street Church last year raised about $100, nearly $40 of which went to the Golden Jubilee, and all the churches together gave about $200 for this purpose.

Our educational work in Buenos Aires consists of three union institutions conducted in cooperation with the Methodists, Colegio Americano, Union Seminary and the Bible Training School for Women. Colegio Americano is a school for boys, in which there were enrolled 235 last year. It is the only evangelical school in Argentina which is granted the privilege by the government of giving the Bachelor's degree. The Seminary is the only training school of the ministry for Argentina and Uruguay, while Instituto Modelo occupies the same unique position for women.

In Asuncion our only organized work is a boarding and day school combined, called Colegio Internacional. The enrollment last year was 157. It is the only evangelical, educational agency in the whole republic, as well as the only coeducational school of higher grade.

In Asuncion we own three city lots in a fine location and contracts have been let for the erection of the two buildings made possible by the Golden Jubilee, the Mary A. Lyons Hall and the Allen-Stone Building. The former will be the girls' dormitory, and the latter the main unit of the school.

At the recent Congress on Christian Work in South America, held at Montevideo, there were eighteen nations represented, ten of which are in South America. There were 140 delegates from South America, of whom sixty-seven were nationals and eighty missionaries and educators. The United States had forty-three representatives of whom ten were Disciples of Christ.

In his closing address at the Congress on Christian Work, Dr. Erasma Braga, chairman of the congress, expressed the following sentiment: "We have gathered around the cross of Christ and the place has been so small and we have been so close together that there has been no place for our differences and prejudices."

Everyone will want to read S. J. Corey's book, *Among South American Friends.* Incidentally, the reading of this book counts ten points in the reading contest.

October, 1925, WORLD CALL, will be found helpful in preparing programs on South America, as will also recent issues of WORLD CALL in which are to be found articles from several of our missionaries in that country.

Woman's Missionary Society Program

The Americas for Christ

MAY

Our Sister Continent

BUSINESS PERIOD

DEVOTIONAL THEME: "Mother" (Chapter XI *Altar Songs)*

SONG: *Hail to the Brightness of Zion's Glad Morning*

PRAYER

TALK: *South America*

TALK: *Observations in South America*

MUSIC

DISCUSSION: *How does the missionary work in South America differ from other foreign countries? Are the opportunities as great?*

PRAY FOR THE WORK AND WORKERS

OFFERING

BENEDICTION

Mr. and Mrs. J. D. Montgomery and Anita
After serving in Porto Rico one term they gladly respond to an urgent call from South America

Circle Program

The Highway of Friendship

"Christ is either Lord of all or He is not Lord at all."

MAY

With Friends in Mexico

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE:

Hymn: *Take my Life, and let it be*

Scripture Reading: Matt. 25:-4-29

Stewardship of Talents

OFFERING

PRAYER

A DAY AT SAN LUIS POTOSI: (Leaflets) *Trip to an Outstation; Campfire Girls.*

CIRCLE OF PRAYER: Pray for all the missionaries and native Christians. Pray that new workers may be found for this land where Christ is so needed and that the church may give adequate support to the work.

Anent the Reading Contest

BOOKS for the reading contest have recently been ordered for the Whitney, Indiana, public library.

We are growing in missionary spirit and at every meeting have new members. All are enjoying the reading contest, which is one reason we are growing.—*Mrs. G. E. Prewitt, Bartow, Florida.*

Mrs. Roy L. Brown ordered missionary books to the amount of $126.65 for the missionary libraries at Lake Worth and West Palm Beach, Florida. Wherever Mr. and Mrs. Brown hold meetings Mrs. Brown starts missionary libraries in the churches.

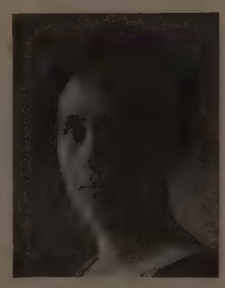
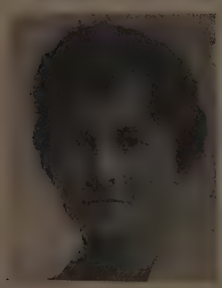
The reading contest has been the most worth while and constructive thing that we have undertaken in a long time. I have been amazed at the way our societies that have not been readers of books and not to any extent readers of WORLD CALL, have enjoyed this contest.—*Mrs. J. H. Fuller, Little Rock, Arkansas.*

Ninth Street, Washington, D. C., has a very unique plan. They have a ladder with ten rungs, the name of a book on each rung. Those entering the contest have their names on little tags all attached to the first rung, and as they read a book, the tag is advanced one rung. There may be an award to the first woman reaching the top of the ladder.—*Mrs. O. E. Gibson, Washington, D. C.*

I believe this is one of the most forward steps we have taken recently. Although all societies have not reported, our records for the first six months of the year show 799 books read in the September quarter and 1,133 in the December quarter. This cannot fail to be fruitful in many ways.—*Mrs. E. M. Johnson, Nebraska.*

We have been delighted with the reading contest in Michigan. It has been the means of getting many of our societies to purchase many more books than they otherwise would have done and has inspired our women to read and discuss what they have read. It has helped to interest many in missions, who before were only half-hearted supporters.—*Mrs. Frank L. Taylor, Pontiac, Michigan.*

Our women seem to be enjoying the reading contest. In addition we ask that each page in WORLD CALL be counted and reported and names given of all who read the full number of pages (sixty in each number). At the end of the year we will give a banner to the society in the state reporting the largest number of pages read and recognition in the Tennessee Christian for individual woman leaders.—*Miss Martha James, Nashville, Tennessee.*

South American Missionaries

Top, left to right: Mr. and Mrs. A. E. Elliott, Miss Ruth Fish, Mr. and Mrs. F. W. Hughes; left, top to bottom: Mr. and Mrs. Tolbert F. Reavis, Mr. and Mrs. Howard T. Holroyd; bottom, left to right: Miss Zona Smith, Miss Lora Garrett, Mr. and Mrs. Hugh J. Williams; left, top to bottom: Mr. and Mrs. S. S. McWilliams, Mr. and Mrs. Robert B. Lemmon. Pictures of Miss Mary Irene Orvis and Mr. and Mrs. J. D. Montgomery are on the opposite page. Dr. and Mrs. C. A. Vannoy and Mr. and Mrs. H. P. Leach, whose pictures are not shown, are home on extended furlough

Echoes From Everywhere

Intensive Work In Pendra Road

The woman's evangelistic work in Pendra Road, India, is carried on by Josepha Franklin and a staff of eight Bible women. Two Bible women are supported by the church in Pendra Road but work under Miss Franklin's supervision. The company visits fourteen villages a week and the women teach in about 400 homes. Two Bible women are school Bible women. They visit the homes of the boys in a village school for non-Christians in the town of Bhadaura and teach the same Bible lessons to mothers and sisters of the school boys that the boys learn in school. A school Bible woman has recently had a class for girls for two hours a day. This will be a part of the school when a school teacher can be secured.

Missionary Society At Soldiers' Home

At the Soldiers' Home, Retsil, Washington, near Seattle, is to be found a missionary society which is composed of members of several communions. This society of twelve members is studying the needs of the world and contributing to the work through the United Christian Missionary Society. Last year it met its Golden Jubilee aims as well as the aims for membership and World Call subscriptions. The president, Mrs. Julia Van Buskirk, and secretary, Mrs. Nettie E. Ebert, are pioneers in our work.

Plans for the New Orphanage Under Way

The deeds for eighty-five *mong* of land, about fourteen acres, have been transfered to the orphanage by the local official but the deed to the building site has not yet been made on account of the absence of the owner who is expected to return soon. I have been working on the plans for the new orphanage and getting out a list of building materials needed.

I have had the privilege of helping Mr. Dai, the new teacher from Chengtu, get started in the high school work and he seems to be doing good work.

Miss Young has passed her examinations in Old Testament stories, Proverbs and folk tales required in Tibetan Section 2 B, and is now preparing for an address of fifteen minutes to finish this section. She is doing fine work.

JAMES C. OGDEN.

Batang, West China.

Valuable Translations For the Chinese

Dr. W. E. Macklin of Nanking, China, continues to do a great deal of valuable translation for the Chinese. Perhaps no man in China is doing more helpful work of this kind than he. In a recent letter, he writes as follows:

"I have finished the translation of Caird's *Introduction to the Philosophy of Religion.* It is useful to give to able scholars who incline to Buddhist Philosophy. The book shows a better way than Buddhism. I have an able scholar helping me to translate. It should do much good.

"I am now translating Ward's *Naturalism and Agnosticism.* Some one may say 'You can sell very few of such books.' The books are only good for able Chinese scholars. My historical books like *Green's History of the English people, Scheller's Thirty Years War* (Gustavus Adolphus' life) *Swiss History, Motley's Dutch Republic* are helping to shape such a man as General Feng Yu Hsiang."

Dr. Macklin's books dealing with the historical development of Christianity and other subjects are known all over China.

The three children of Teizo Kawai who remain in the United States; Hannah and Shizu at William Woods College and Kazuo at Stanford University

T. Kawai to Go To Fukushima

Pastorless for over a year the faithful Fukushima flock is eagerly awaiting the arrival of T. Kawai from California.

A vigorous pre-Easter drive for decisions is on. The members are reading Acts, a chapter a day, and praying for soul-winning success. We hope to "say it with baptisms" to Pastor Kawai on Easter.

This is a young people's church and they pray and teach and preach and work with a will. We hope the new building, with kindergarten and social rooms included, may go up very soon. It will gladden many hearts and multiply our influence for Christ.

K. C. HENDRICKS.

Fukushima, Japan.

Visits, Fairs and Fair Visitors

Our evangelistic work this fall has been intensive in a limited circle of villages with Rath as a center. Two ox-drawn conveyances, bicycles and motor car have enabled us to enlarge the circle to a radius of ten miles. Mr. Bierma threw himself into the work on his arrival from furlough, and I am glad to have him as an associate.

We have been cheered by the visits of distinguished visitors, Mr. and Mrs. J. G. McGavran for the first time since their return to India. Mr. and Mrs. W. R. Warren had twenty-four hours with us, with eyes, ears and camera busy most of the time. The time was all too short. Alexander Paul and our survey secretary, W. B. Alexander, were with us also and my visit with them was prolonged as I motored them to Mahoba and Maudaha.

At Chhani fair we united with the Maudha folks as last year. It was a week of good fellowship and hard work as we preached the gospel and cleaned out gambling from the fair grounds and town.

I have lately been appointed by the government to membership on the district board, which is a position both of honor and responsibility.

E. C. DAVIS.

Rath, India.

Fighting the "White Plague"

Dr. Mary M. C. Longdon of Pendra Road, India, writes that in the past six months at the Tuberculosis Sanitorium, twenty-five patients were discharged with the disease arrested and nine improved. Eight have died. Many are brought to the sanitorium as a last resort and so the death rate is high. One such was a boy of thirteen who made a brave but losing fight. His father was with him when he died and in gratitude for the care given his son gave the sum of one hundred rupees for the erection of a more convenient "private shack," in his memory.

Hidden Answers

1. What challenges does the ministry hold?
2. How many years did Mr. Muckley serve as secretary?
3. Name some fathers and sons in the ministry.
4. What is the Commission on the Ministry?
5. What distinction had Mrs. Anna R. Major?
6. What are some of the changing conditions in India?
7. How many drunken people were found in Indianapolis in one day?
8. What sentiment did Erasma Braga express at the Montevideo Congress?
9. What was the standing of Colegio Internacional last year in government examinations?
10. What was "Williams Day"? How celebrated?

Speaking of Books

Give us a house furnished with books rather than with furniture. Both if you can, but books at any rate!—Henry Ward Beecher.

The Jew Looks at Jesus

IT is of much interest to the world in general when a well-known Hebrew writer and historian undertakes the task of giving to Hebrew readers a true idea of the historic Jesus—an idea which is as remote from Christian dogma as it is from Jewish, and which is scholarly and scientific.

This is the task that Dr. Joseph Klausner, leading Zionist, has accomplished in his book *Jesus of Nazareth.* He is a native of Russia and early came under the influence of "Ahad ha-Am," the philosopher of the Zionist movement, and editor of the principal Jewish journal *Ha-Shiloach.* He studied philosophy and the Semitic languages at the University of Heidelberg. For his degree he wrote the thesis "Jewish Messianic Ideas in the Tannaitic Period."

Later he succeeded Ahad ha-Am as editor of *Ha-Shiloach* and has edited this important literary journal ever since. He has also held various academic positions in Jewish universities in Russia. About five years ago he went to Palestine where he now occupies a leading position both as a writer and a public worker in the life of the Jewish National Home. The book was intended for Hebrew-reading Jews. It was written in modern Hebrew and the translation, following the wish of the author, is as literal as possible. Since the Hebrew vocabulary is limited in adjectives and adverbs, it would naturally follow that the narrative would seem tame and commonplace. The book is by no means easy reading, both because of its cumbersome diction and technical quality, and would only be undertaken by one who has a keen desire to know the truth about the background of the history of Jesus.

It has already stirred up considerable adverse comment from both Jew and Christian—but one should bear in mind the author's plea that it be read without prejudice, as it was written. No explanation is attempted as to the anomaly of Christianity as an outgrowth of Judaism, or why each through the years kept separate and distinct.

It is something that such a book has been written with no propagandist aim but with a desire for truth. If the Jew can come to know Christ as a person instead of a myth, it is something gained. Perhaps if the Christian world had not so positively proclaimed him God, then much of the opposition would never have arisen. At present he is to the Jew a teacher of morality and a writer of parables and maxims. To the Christian world he is God. How splendid if he should be, without contention and propaganda a "Way of Life" to both.

C. A. BURNHAM.

Is the End in View?

THE Unfinished Task of Foreign Missions by Robert E. Speer, is a fresh restatement of the problems and promises of the foreign missionary enterprise by one of the best known and most competent missionary statesmen of this or any age. The book consists of the James Sprunt Lectures delivered by the author in the Union Theological Seminary, Richmond, Virginia, in January, 1926.

The first chapter is a statement of the missionary enterprise in terms of hope. After extensive travels in the Orient in the midst of seething reaction and anti-foreign demonstrations, Mr. Speer returned to America a "reasoned optimist, full of courage for days to come." The grounds of this hope he presents in Chapter I.

In five succeeding chapters, he deals with the changing conditions in Asia, India, among Buddhists, in Islam and in South America.

In the closing two chapters, one of which bears the title of the book, Mr. Speer asks and answers the questions "Is the missionary enterprise still necessary? Is its work done? If not, why not?" etc. In doing so he presents facts and figures in logical array, but in interesting and helpful fashion, furnishing food for thought and material for missionary addresses.

The book will be read by pastors, professors and missionary administrators, but just as eagerly and helpfully by laymen generally. C. M. YOCUM.

Books Reviewed in This Issue

THE UNFINISHED TASK OF FOREIGN MISSIONS, by Robert E. Speer. Fleming H. Revell Co., New York. $2.75.

WHAT DOES CHRIST EXPECT OF YOUNG PEOPLE TODAY? by T. H. P. Sailer. The Pilgrim Press, Chicago. $0.75.

JESUS OF NAZARETH, by Joseph Klausner. The Macmillan Company, New York. $4.50.

THE LAUGHING BUDDHA, James Livingstone Stewart. $2.00.

Any of these books may be ordered through the United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Mo.

Asking and Answering

TH. P. Sailer has made a real contribution to discussion groups of adolescents in his recent book, *What Does Christ Expect of Young People Today?*

The book is a series of questions and discussion material for the thirteen to sixteen-year-age group and contains in addition a teacher's complete manual. Both the manual and the pupil's assignments may be purchased separately. The studies are the outgrowth of problems confronting adolescents from day to day, and through the discussions and resulting projects an attempt is honestly made to see if these problems can be met and solved according to Christ's suggested way of living. The teacher's manual shows how to handle the lesson in the class and in this way both the discussions and projects are made contributory to Christian living.

Dr. Sailer is a successful teacher and has a distinct gift for picturesque and vivid presentation. He is a member of the faculty of Teachers College, Columbia University and active in local and national religious circles. For several years he has been educational secretary of the Presbyterian foreign board.

A Tale of Western China

IS it possible for a writer to combine a treatise on religion, a missionary tract, an authentic and vivid account of life and conditions of the people of Western China, a stirring novel full of adventures, into one volume? That is just what James Livingstone Stewart has done in his book *The Laughing Buddha.* He is vice-president of West China Union University and is qualified, if any man ever is, by background, knowledge and experience in undertaking to crowd all of the foregoing elements into one book.

C. A. BURNHAM.

Wanderland Wonderland

Mother Earth Gets Ready for Easter

by Lucy King De Moss

"WHAT soiled coverlids!" said good Mother Earth one day as she looked out over the beds where her children lay sleeping their long winter sleep. "This spring sunshine shows them up, and a very untidy housekeeper my friends will think me," and a worried frown on her face made such a shadow that many people looked up to see what was causing it.

"Time for wash-day," she said presently. "A good soaking is what those coverlids need and that's what they are going to have!"

Do you remember that day it rained so hard?

The first thing in the morning there was a kind of croaking sound along the little rivers and streams:

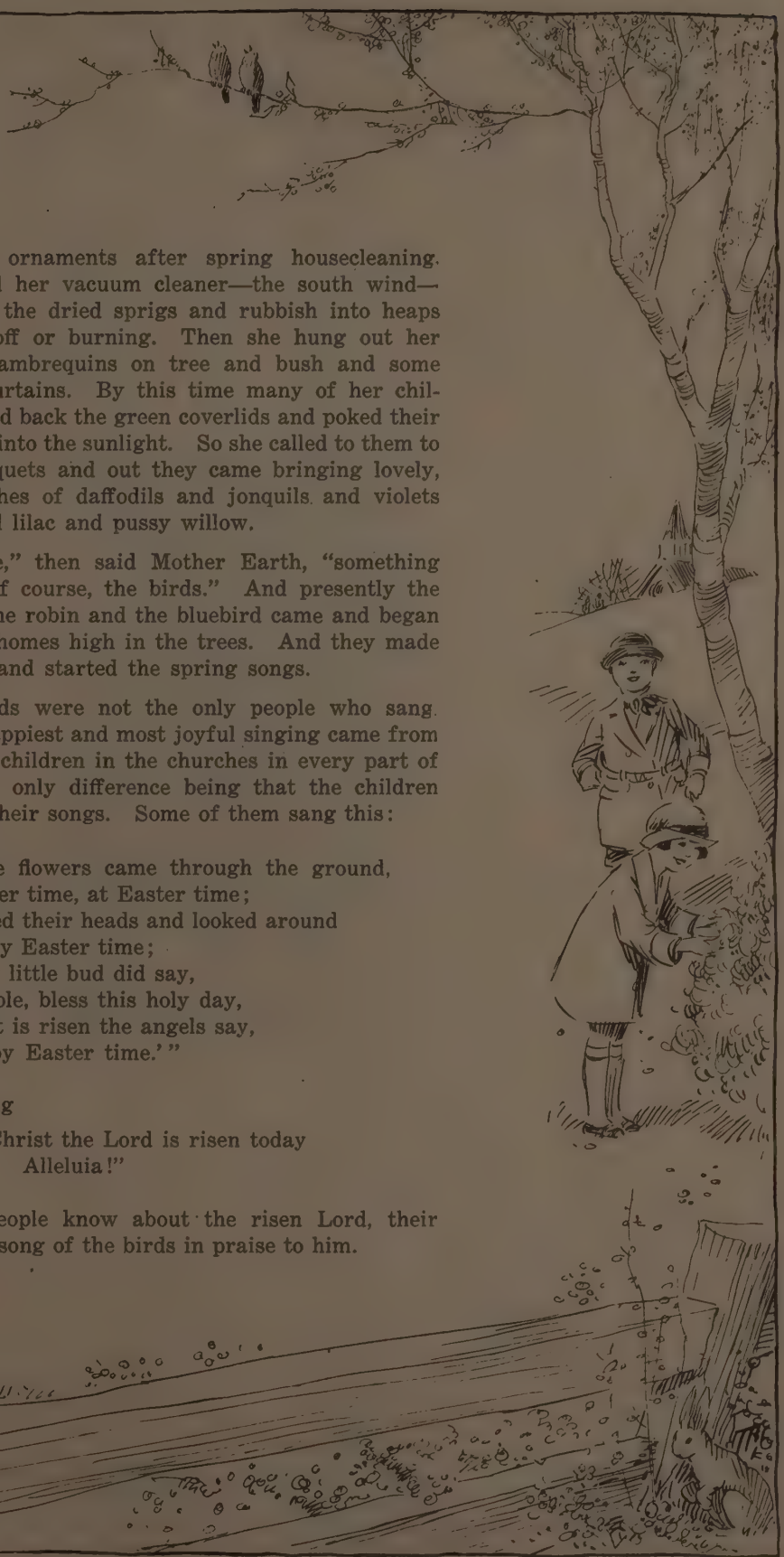
"U-rk! U-rk! Ur-r-r-k!"

Then the West Wind began to blow the clouds and they scurried this way and that until they were all tired out and were glad to settle down in one place and stretch themselves so that they covered the sky.

At exactly three-thirty in the afternoon it began to rain and rain and rain and rain! It pounded and beat and swept and gurgled all that afternoon and night and the next day. The black water from Mother Earth's coverlids ran down into the streams and gutters and the clear rinse water splashed over the rocks and pavements and washed them clean. Then, early on the second morning the sun came out and blinked twice to be sure it was seeing straight, such a change had come.

"That's better," said Mother Earth, looking at the washed fields and yards. "A very good start I've made toward getting ready for Easter. I like my house to be scrubbed and fresh before I put out my ornaments. A bright ribbon to cover up a soiled dress is not to my taste."

Now, if you were watching a few days after that hard rain you might have seen for yourself how Mother Earth



arranges her ornaments after spring housecleaning. First she used her vacuum cleaner—the south wind—and swept all the dried sprigs and rubbish into heaps for carrying off or burning. Then she hung out her delicate lace lambrequins on tree and bush and some honeysuckle curtains. By this time many of her children had turned back the green coverlids and poked their little heads up into the sunlight. So she called to them to place her bouquets and out they came bringing lovely, fragrant bunches of daffodils and jonquils and violets and spirea and lilac and pussy willow.

"Let me see," then said Mother Earth, "something is missing. Of course, the birds." And presently the cardinal and the robin and the bluebird came and began to build their homes high in the trees. And they made a lovely color and started the spring songs.

But the birds were not the only people who sang. Some of the happiest and most joyful singing came from the throats of children in the churches in every part of the world, the only difference being that the children had words to their songs. Some of them sang this:

"The little flowers came through the ground,
At Easter time, at Easter time;
They raised their heads and looked around
At happy Easter time;
And every little bud did say,
'Good people, bless this holy day,
For Christ is risen the angels say,
At happy Easter time.'"

and others sang

"Christ the Lord is risen today
Alleluia!"

Wherever people know about the risen Lord, their songs join the song of the birds in praise to him.

Station UCMS Broadcasting

WORD from A. F. Hensey indicates that the Bolenge district, Africa, has had 800 baptisms within the last fifteen months.

Included in the young people's conference faculty this summer will be H. B. Brous, minister of the Arlington Heights Church, Fort Worth, who will devote two months to this work.

The Japan Mission writes that President Hirai of the Margaret K. Long School, Professor Imamura and R. D. McCoy constituted the committee which welcomed the members of the commission to the Orient when they reached Yokohama on February 3, enroute to the Philippines Islands.

A series of institutes for the training of vacation church school supervisors and teachers was held during February and March at college centers. They were conducted under the general direction of Miss Hazel A. Lewis, assisted by Miss Mary O. Sheldrake, Miss Florence Carmicheal, Miss Mary A. White and Harry Munro.

A conference of all our workers among European immigrants will be held in Cleveland, Ohio, April 7-8 with the purpose of checking up on the survey of this field of work.

The following allotment has recently been made from the Shelton Memorial Fund for new equipment at Batang, on the Tibetan border:

New missionary home.....	$2,857.12
Additional building lot.....	142.90
New chapel lot.....	200.00
New Bible school building....	857.12
Total.....	$4,057.14

Mrs. Effie L. Cunningham, and W. A. Shullenberger, Indianapolis and O. L. Hull of Anderson, Indiana, have been nominated as representatives of the United Christian Missionary Society on the broad of trustees of the College of Missions by the executive committee of the society.

A series of stewardship rallies was held in February in the Negro churches. J. B. Lehman led a team composed of Miss Rose T. Armbruster, William Alphin, J. P. Moss and Mrs. Rosa B. Grubbs. This team accomplished among the Negro churches the same splendid results that were obtained in the fall rallies among white churches. They held sixteen meetings in as many centers across the country and reached approximately 400 Negro churches.

Sunday, February 14, Mrs. T. H. Clay, mother of Mrs. Robert M. Hopkins, passed away at her home in Paris, Kentucky. Mrs. Hopkins was called to her mother's bedside some days previous. The sympathy of a host of friends attends Mr. and Mrs. Hopkins in this hour of sorrow. The body of Mrs. Clay was laid to rest on Tuesday in Paris, for many years the home town of the Clay family. W. E. Ellis, minister of the local church, officiated at the funeral.

New Workers at San Antonio

Miss Leona Hood (left) is the new worker in charge of the kindergarten at the Mexican Christian Institute, San Antonio, and Miss Hallie Strange (right) is helping out on the general staff. Both are graduates of Texas Christian University and are splendid examples of the host of young people in the church today who are eager for an opportunity to actively serve. Miss Hood has taught for a year and a half at our mountain school at Livingston, Tennessee, and Miss Strange prepared herself for foreign missionary work in Latin America but has been held at home for lack of funds.

Two remarkable and recognized literary works in the Hindi language have been done recently by two of our missionaries in India. W. G. Menzies has completed a study of stewardship written in Hindi, *Bhandaripan*, which is a convincing presentation of the question of the Christian and his wealth. Mrs. J. G. McGavran has made a translation of Tennyson's poem, *Gareth and Lynette*, into the Hindi. It is intended to introduce vernacular readers to the wider world of good books.

Word has just come from the Mary Chiles Hospital in Manila that the institution is in the best condition ever experienced during its history. The volume of work done and the number of patients received during the past months breaks previous records. Dr. Garcia, a Filipino graduate in medicine from the University of the Philippines, is the physician in charge and Miss Marie Serrill is in charge of the training of nurses and the regular work of the hospital.

Miss Florence A. Mills of Mañati, Porto Rico, writes:

"The woman who serves as janitress of our church is an elderly woman and not very well. About all she earns is the $2.50 which we pay her each month, but she is always happy and never fails to have her part in all the church dues. This evening a little before time for the meeting she came to our door and said 'I have no money for my offering tonight.' I said, 'Oh, well, Dina Iquacia, do not worry about that, come to the meeting anyway.' 'But,' she said, 'that will not be a good example. Could you pay me enough on what will be due me at the end of the month so I can pay my fifteen cents?' We gladly did so and she was all smiles in the meeting. I wonder if there are still women in the societies at home who have to be urged each month to pay their dues. There used to be."

A conference of the state presidents and secretaries of the woman's missionary societies was held at headquarters February 24-25. About thirty-five were in attendance and interesting and profitable sessions were held.

It is with genuine pleasure we announce the return of Mrs. Anna R. Atwater to her home following a sojourn of five weeks in the Missouri Baptist Hospital. Mrs. Atwater is slowly regaining her health but her return to the office is still very indefinite.

The headquarters family met for dinner on Friday evening, March 5, at the Windermere Hotel, when interesting accounts of their trips and conditions abroad were given by members of the group who have been traveling of late on the high seas. It was an instructive and profitable evening as well as a season of good fellowship.

In the Barefoot Republic

By HUGH J. WILLIAMS

Mr. and Mrs. Williams went to South America last fall and have recently assumed charge of the dormitory for younger boys at Asunción

THE annual convention of the Disciples of Christ South American Mission recently met at the Asunción, Paraguay, station for a review of the year's work and formation of new plans for the future. The six days of the convention sessions were marked by splendid Christian fellowship and able discusison of vital matters affecting the kingdom in Argentina and Paraguay. Sixteen misisonaries were in attendance. Those from Buenos Aires were Miss Zona Smith, Miss Lora Garrett, Miss Ruth Fish, and Mr. and Mrs. Howard T. Holroyd and daughter Janet. The Asunción station was represented by Mr. and Mrs. Arthur E. Elliott, Mr. and Mrs. Fred W. Hughes, Mr. and Mrs. Robert B. Lemmon and Miss Lillian Binns.

Miss Mary Irene Orvis, who has been on extended furlough in the United States, where she served as dean of residence at the College of Missions through three semesters, has just returned and is assigned to the Asunción station. Miss Orvis has formerly worked in Mexico and Argentina, and she brings to the Paraguayan field a rich experience from her previous responsibilities.

S. S. McWilliams, who with Mrs. McWilliams returned to the States a year ago for their first furlough, has been in South America conducting the official survey for this field. Mr. McWilliams enjoyed a hearty welcome from old and new friends, and brought some valuable suggestions in discussion of the present and future work of our people in South America.

An official Christmas Eve program and several other functions were arranged in special honor of the kiddies: Janet Holroyd of Buenos Aires and Robert and Johnny Lemmon, Arthur and Sheldon Elliott, and Lucy Alice Hughes all of Asunción. These young friends helped to make the spirit of Christmas live for all of the older folk. The Christmas dinner was eaten out of doors at the home of Mr. and Mrs. Robert B. Lemmon. Moonlight and a comfortably cool temperature helped to make the evening the more enjoyable. Lawn games were played by the light of the moon following dinner.

Mr. and Mrs. Fred W. Hughes, who have just completed their first five years of service in Argentina and Paraguay, left shortly after the annual convention for their first furlough in the United States. Mr. and Mrs. Tolbert E. Reavis and family left Buenos Aires for the United States in early December for their second furlough. Mr. and Mrs. J. D. Montgomery, who have worked one term in Porto Rico, are expected in Buenos Aires soon.

Colegio Internacional

Colegio Internacional, the school maintained at Asunción, Paraguay, by the Disciples of Christ South American Mission, closed its sixth year recently with a commencement program in the National Theater at Asunción. The Minister of Justice of the Paraguayan government and the Minister of the United States to Paraguay, participated in the program.

There were 201 enrolled in Colegio Internacional this year, an increase of 44 over last year. Of these, 170 were in the first six grades, known as the primary department. The secondary department, comprising the grades above sixth, had 31 enrolled. The enrollment of girls has grown steadily, there now being 40 in the primary department as compared with 3 the first year the school was opened. Final examinations for pupils in all schools

Junior Missionaries
Robert and John Lemmon, sons of Mr. and Mrs. Robert Lemmon, Asunción, Paraguay

in Asunción are given by government officials. At the close of the past year, among all private schools represented, the pupils from Colegio Internacional were highest in their percentage of those passing government examinations.

More than 55 boys and girls have lived in the two school dormitory buildings, where they are directly supervised by missionaries and are under continual Christian teaching and example. All of the children in the school have the benefit of week-day Bible study and other character building courses. The boys and girls who are privileged to live in the school dormitories have the additional advantage of participating in a Sunday service with the missionaries.

The Allen-Stone Building and Mary Lyons Hall, two new structures made possible by the Golden Jubilee, are now being constructed. When these are completed the Disciples of Christ South American Mission will have a school plant in Asunción second to none in the entire republic of Paraguay. Dedicated to the building of Christian character among the Paraguayans, they will stand as an emblem and evidence of consecrated money and life pledged to extend the spirit of more abundant living.

The missionaries at work in Argentina and Paraguay send greetings to all the people of the home churches who are studying about Latin America this year. Surely the Kingdom of God can grow in this part of the world if we will continue in hearty cooperation for the accomplishment of the great task at home and abroad.

So This is Hazel Green

(Continued from page 47)

manual training and domestic science departments. Inasmuch as not more than 5% of the student enrollment will have the privilege of going on to college, these practical courses mean much in fitting these mountain young people for Christian home making and community leadership. The new college building ought to provide an ample stage and auditorium for meetings of the literary societies, pageantry and dramatics and, if possible, a social hall for indoor play on rainy days. It should also provide an ample gymnasium.

The chief additional items of equipment needed to make Hazel Green one of the best mountain schools to be found anywhere are well-chosen and well-framed pictures, attractively hung in the college buildings and in the girls' dormitory, small rugs for the spacious halls and rooms of the girls in the dormitory and lace curtains for the windows, which would add also to the aesthetic appearance of the building. We need to remember that these mountain young people are absorbing their ideals as to what makes for beauty and harmony in the home, and ought to have before them in the building and equipment of the school through which they receive their education, the aesthetic element in home beautifying. One or two good, new pianos are also needed.

One cannot refrain from a word of appreciation in regard to Principal McGarvey and the sacrificial work which he is doing in providing leadership and executive administration in the management of both Hazel Green and Livingston and also of the splendid, conscientious group of teachers that he has associated with him in the Academy at Hazel Green. All of the teachers are conscientious and consecrated and are giving leadership of an unusual type.

The spirit and devotion of Miss Heim, so long the assistant principal with Mr. McGarvey, is still evident in the atmosphere. The splendid work which Miss Anne K. Ammerman is doing in leading the young people in their Christian Endeavor activities and in the work of the church school is worthy also of special mention.

From Freezing to Boiling Point

By Mrs. R. W. JENKINS

YOU have heard the trite expression "Plan your work, and work your plan." That is what the pastor, director of religious education, missionary superintendent and literary secretary of First Christian Church of Houston, Texas, did in putting on a WORLD CALL campaign in the church.

The campaign was of four weeks' duration, beginning on Woman's Day and extending to the 31st of December.

From the woman's department were secured the names of the women and young girls whose names are on the church roll. The names of those who subscribed for WORLD CALL were checked with a red mark and those who were in homes where there was a WORLD CALL subscriber were checked with a black mark.

The woman's department works through eleven circles with a circle leader for each group. The division leaders of the missionary society were each given one of these circle lists and asked to personally visit or to telephone each one on her list who was not checked off and to solicit a WORLD CALL subscription.

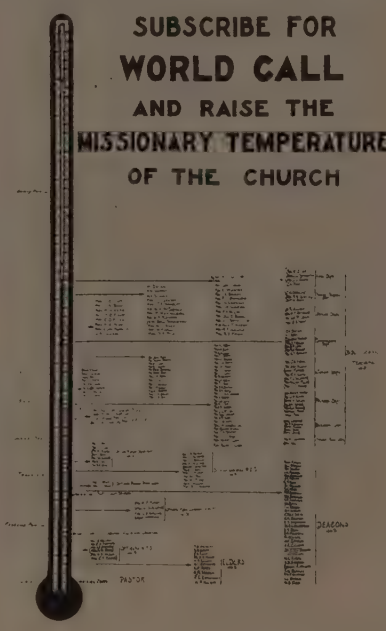
The missionary superintendent took as her special task all of the officers of the church, Bible school, woman's missionary society and woman's department who were not already subscribing for WORLD CALL.

The literary secretary made a thorough canvass of all of those whose subscriptions had expired during the past year. The circle leaders and other extra workers were enlisted and were given the names of those whom it was thought they could interest either from personal or business relations.

You will readily see that these lists overlapped each other, but if "there is safety in numbers" there is also success in much solicitation. An individual who is not interested in the missionary and benevolent program of the church does not jump at the chance to subscribe for a missionary magazine, but by the time several have asked him to subscribe he begins to wonder what it is they have that he hasn't, or he just subscribes to get rid of them. Did you ever see a boy who was just crazy about learning the multiplication table? Nevertheless he was made to learn it because it was good for him. Just so, all pressure should be brought to bear to get every church member to subscribe for WORLD CALL—*it is good for them.* One can be a good church worker without reading the church papers, but he will be a far better one if he does read them, because he will be better informed.

The next step taken by the WORLD CALL committee was the placing of ten posters in the church. They were made on white cardboard and the pictures were taken from WORLD CALL. The captions on the posters were as follows—"WORLD CALL Challenges the Church to Care for its Orphans and Aged." "WORLD CALL Advocates a Square Deal for the Ministers." "WORLD CALL Honors Heroic Service." "WORLD CALL Carries the Gospel to Neglected Groups." "WORLD CALL Promotes Church Erection." "WORLD CALL Heralds Personal Evangelism." "WORLD CALL Links the Church to the World." "WORLD CALL Keeps Alive the Church in America." "WORLD CALL Promotes Higher Education Through Christian Colleges." "WORLD CALL Promotes Adequate, Proportionate and Systematic Giving."

The first week of the WORLD CALL campaign the church bulletin was given over entirely to missions and it contained two articles, one of them the editorial, on WORLD CALL. Since this bulletin is mailed to every home of the church members it provided excellent publicity for the campaign and prepared the way for the personal workers.



At the Sunday morning and Sunday night services on Woman's Day the minister, Claude L. Jones, made a strong appeal for the church members to subscribe for WORLD CALL.

All during December the church bulletin carried articles on WORLD CALL and kept the members informed as to how many subscriptions had been secured during the previous week.

Once during the month a WORLD CALL enthusiast appeared before the organized classes of the Sunday school and gave a two-minute talk on "Why one should subscribe for WORLD CALL.

All of these efforts were finally visualized in a large WORLD CALL poster which was made of white cardboard. On the left side of the poster was a large thermometer put in with black and red India ink. The various degrees of temperature such as zero, freezing point, temperate, summer heat, blood heat and boiling point were plainly marked.

At the top of the poster were these words "Subscribe for WORLD CALL and Raise the Missionary Temperature of the Church." The names of those subscribing for WORLD CALL were printed on the poster—each name representing one degree of missionary interest. The pastor's name was placed at zero. The missionary temperature of almost every church is below freezing point and frequently at zero when the minister has not caught the vision of world-wide salvation. The names of the elders and deacons each 100 per cent strong brought the mercury up to eleven degrees above freezing. The Disciples of Christ gave less than three per cent of their income last year to kingdom purposes—perhaps this is due to the fact that many elders and deacons are below freezing when it comes to missions and benevolences.

The officers and division leaders of the missionary societies, the officers of the mission study class, superintendents of the Light Bearers and Mission Band, officers of the woman's department, the superintendents and presidents of the Endeavor societies, all of which are 100 per cent, made the missionary temperature take a big upward leap.

Guy E. Curtis, director of religious education of the church, realizing that the Bible school of today will be the church of tomorrow, insisted that WORLD CALL be placed in the home of every teacher in the Bible school—beginning in the cradle roll department and extending through the adult department. This task was soon accomplished and the children are to be taught the history of the "modern apostles" wherever the teachers can fit the WORLD CALL articles into the regular Bible lessons.

At the close of the Golden Jubilee there were one hundred WORLD CALL subscribers in the church, but this list had dropped to fifty-three when the campaign started. We are now glad to report that we have one hundred and sixty-six subscribers and we have pledged among ourselves neither to "slumber nor sleep" until we reach the boiling point.

Saloons have been used as Y. M. C. A. clubrooms and jails converted into schools since the advent of prohibition, but one of the strangest transformations is the conversion of a whiskey vat into a baptistry. During a revival in Robertson County, Tennessee, according to *The Christian Century*, so many people were eager for baptism that "the Bethel Baptist Church was unequal to the demands of the occasion, and a whiskey vat in an abandoned distillery was commandeered."

New Head of Church Erection

JOHN H. BOOTH, secretary of the United Christian Missionary Society, has been elected by the executive committee to succeed the late George W. Muckley as head of the department of church erection. Mr. Booth had been associated with Mr. Muckley for fifteen years and this is a well deserved promotion for a faithful servant of God and the church.

Mr. Booth is the son of J. R. and Ella J. Booth. He was born on a farm near Wichita, Kansas, in 1880. He became a Christian at sixteen under the preaching of Evangelist F. J. Head, and was influenced to enter the ministry by his pastor, L. E. Brown of Colorado Springs, Colorado, who also made it financially possible for the young man to go to Drake.

On his graduation from Drake University Mr. Booth became pastor at Centerville, Iowa, where, for nearly three years he rendered splendid service, and then accepted a call from the Board of Church Extension at Kansas City. He remained there until this board was merged with the United Society in 1920, when he came with it to St. Louis.

Mr. Booth was married to Miss Corinne Schultz, a college mate, at Des Moines, Iowa, and the youngest of their six children is named George Muckley in honor of Mr. Booth's intimate friend and long-time fellow worker in church extension.

The splendid training which Mr. Booth had under Mr. Muckley, added to his own fine ability and deep devotion to this great work, argues for the continued efficiency and progress of this department of the United Society's work.

Miss Eva Callarman

WE TAKE pleasure in introducing Miss Eva Callarman, the new secretary of religious education for the state of Iowa. Her background of training and experience as an educator, both secular and religious, means that she is entering this field well equipped for the task to which she has been assigned.

Miss Callarman is a native of Kansas. She came with her parents to Oklahoma, however, when a child, locating on a farm near Oklahoma City. She holds her A. B. degree from Oklahoma City University. She also possesses a life certificate to teach in the public schools of this state.

Miss Callarman united with the church in her eleventh year and has always been active in the work of the Sunday school and missionary organizations. She has been a teacher in the Oklahoma City schools for five years, and during the entire time has been closely related to the educational department of the First Church. While she is particularly equipped as a worker with children, she has given a major portion of her time to juniors. She is largely responsible for the success of the expanded two-hour-and-a-half Sunday morning junior program in the First Church, this plan having created considerable comment throughout the religious educational circles of this country.

At this time Miss Callarman is arranging to take work at Oklahoma University which will lead to her master's degree.

Miss Callarman was ordained to her particular religious field at the First Christian Church, Oklahoma City, Oklahoma, Sunday morning, February 21. This impressive service was under the supervision of the pastor, Ernest C. Mobley, assisted by Justice J. I. Phelps, Judge J. H. Everest and W. H. Hampton. The large congregation of the First Church joined in prayers for Miss Callarman's success. With much love they bid her Godspeed in her chosen work.

Remembered For What She Has Done

By Harry Schaefer

IN the homegoing of Miss Kingsbury the mission here has lost one of its greatest and one of its most beloved missionaries. A deep impression has been made upon the Christian community.

Her funeral was one of the largest and most impressive ever held in Bilaspur. Among the Indians the poor and rich came to pay her homage. The Hindu and Mohammedan were there, as well as the Christian. Many missionaries from surrounding stations and missions were present to pay their respects to one who had been known by all as "Mama ji." And truly she had been a mother to hundreds.

The services at the bungalow and grave will linger with us throughout our life as we realized then, as we had not before, that our beloved friend and fellow-worker was gone from our midst. The Scripture lesson was read by Benjamin Franklin, who had been brought up and nourished almost as a son of Misses Boyd and Kingsbury. Yakub Ali, one of our oldest evangelists offered prayer. Dr. Glass and I spoke briefly of her life and influence. The Glee Club of Burgess Memorial School sang two songs, which touched the hearts of all. One of the songs, "Only Remembered By What You Have Done," they had sung on December 7, when the church here celebrated her forty-third anniversary as a missionary in India.

The men missionaries present, Messrs. Saum, Moody, Harner, Rambo, Twente and Schaefer acted as pallbearers. But the Indian men felt that they too should carry the remains to the grave, so we allowed them to carry their beloved friend half of the journey. Mr. Saum had charge of the service at the grave.

As we do not have all the facilities of undertakers at home, in a place like Bilaspur, Miss Kingsbury was buried the next day after she died. But in spite of handicaps such as this, she was laid away by friends who loved her sincerely. The grave is a *pakka* one, that is, it is laid in brick, with brick walls and plastered with lime. The men began to dig the grave at two o'clock in the morning and it was plastered and ready by four o'clock in the afternoon. We had been able to get a coffin box at the railway station and the women missionaries of the station, assisted by several Indian Christians, lined the coffin. It was a labor of love, and the coffin was as nice as coffins at home, although simple.

On Sunday the church held a memorial service for Miss Kingsbury. Miss Burgess, who had known "Mama ji" for over thirty years, spoke. She was followed by six of our Indian Christians. Our hearts were stirred as they told of how her life of sacrifice and devotion had influenced their lives. One of them, in his prayer, thanked God that her body should find a resting place in her beloved India because her grave would serve as a reminder to them of her life of faith, hope, love and sacrifice. The same thoughts seemed to have impressed them all. She loved the Indian people and the church and she came to minister, not to be ministered unto.

Our work in Bilaspur will be easier because of her life. Her death has brought to the hearts of all of us, both missionary and Indian Christian, the feeling that it is more blessed to give than to receive.

Missionary Illustrations of Uniform Sunday School Lessons

Jesus Appears to His Disciples
April 4

For a Free Churchman in India and especially for an Indian Christian, Easter is not so important, jubilant and exciting as Christmas. I should like to tell about what the Disciples of Christ did on Easter in Jhansi.

Early in the morning I was awakened by a melodious sound of some women going to every house and singing, "Easter Sunday has come." It was so sweet and beautiful that then and there I felt as if Easter had something more in it than the ordinary Sunday. We had the sunrise prayer meeting at 6 o'clock and people greeted each other and the stir proclaimed there was something more exciting than usual. We had our evening service at 5 o'clock as usual in the church and it was crowded. . . .

To my great surprise I saw women in the place of men and they conducted the service. Women sang, women recited Bible verses, and women preached. But what surprised me most was to see Miss Mary L. Clarke standing at the holy communion table bareheaded and two Indian ladies standing in front of her. I could not help wondering that a woman was allowed to perform those high and holy duties. It was a shock to some of my friends but I was truly delighted to see that women were granted these rights and privileges. This was the first time in my life that I witnessed women being given such rights; altogether it was a perfect "Woman's Day," with only one exception, that the benediction was not pronounced by one of her number.

GEORGE HAMILTON of Jhansi, India, now a student in Hiram College, Ohio, from April, 1925, WORLD CALL.

The Story of Creation
April 11

Every new creation in the life of man or nation harks back to the Genesis chapter: "In the beginning, God —" so we send out missionaries—"Jesus-men," to show men God.

In a recent issue of WORLD CALL Antoliano B. Ines pays tribute to the man who led him out of darkness. He had seen his people bowing in worship to a wooden image in the likeness of Jesus, and the priests growing rich on the money paid by the poor.

"One day with two other little boys I was eating sugar cane in front of my house. A white man approached us and asked for a foot length of the sugar cane and ate it as we did. Through boyish contact he won our interest and began teaching us the life of Jesus. This was W. H. Hanna, a missionary of the Foreign Christian Missionary Society. He stayed a long time in these provinces and accomplished many things for the Lord. In the lowlands as well as in the mountains he stayed for a time and held services for them. His winning, friendly tact brought many people to hear him preach. He was brave and courageous in his task. He talked to people personally and this personal contact brought marvelous fruitage in his work. He produced his preachers from the early converts and, though without any theological schooling, they are the first to be mentioned who are showing remarkable results in the fields even today."

God is creating a new race of men and women in the Philippines like this young Filipino leader who has already contributed much toward the advancement of the Kingdom of God in those islands.

The Beginning of Sin
April 18

Some years ago in Foochow, a man of about forty entered a little chapel and listened to the missionary who was preaching on the all-sufficiency of Christ to save. At the close of the service the man came to Mr. Binkley and said: "This Jesus I never heard of till now. I don't know who he is. But did you not say that he can save me from all my sins?" "Yes, I said exactly that," was the reply. "But then you did not know me when you said so. I am a liar, a gambler, a sorcerer, and I have been an opium smoker for twenty years." The missionary could only repeat his declaration that Jesus Christ was willing to save to the uttermost all who came to him. Day after day this man came back to hear more of this wonderful story. Weeks passed, and one morning impetuously rushing into the missionary's room, before his tongue could speak his radiant face revealed his joy: "I know it now! Jesus can save me from all my sins, for he has done it!" The desire of the old habits was gone.

This former opium slave became a flaming messenger of Christ to his own people, enduring keenest persecution which wrecked his health. He continued preaching for fourteen years and won hundreds of converts. A score of native preachers learned from him to tell to their brethren the perfect remedy for sin and all uncleanness through faith in Jesus Christ—Adapted from *The New Acts of the Apostles.*

The Story of Cain and Abel.
April 25.

Africaner, the Hottentot terror, known as "The Bonaparte of South Africa" was feared by everybody, a cruel, relentless outlaw and murderer. Robert Moffat was warned with tearful entreaty not to face the certain death that waited him when he went to seek him. But he won this hard-hearted monster by the magic power of Christ's love. Into the very soul of Africaner this truth of God entered and transformed him into the lifelong friend and servant of Moffat. When Moffat returned to Cape Town, Africaner went with him, although there was still a premium upon his head.

When the missionary stopped on his way at the house of a farmer who had once been his host, he had difficulty in convincing him that he was Moffat, for the man had heard that the Hottentot chief had murdered him. But when he saw Africaner, who had killed his uncle, and witnessed the change in his whole character and demeanor, the farmer could only exclaim, "O God, what cannot thy grace do! What a miracle of thy power." Only divine love can stop the tidal wave of crime in Africa and America.—Adapted from *Africaner—The Hottentot Terror,* by A. T. Pierson.

Summer Schools of Missions

THE Summer Schools of 1926, under the auspices of the Interdenominational Committee of the Central West for Missions will be held as follows: Winona Lake, Indiana, June 19 to 26; Lake Geneva, Wisconsin, June 28 to July 5. Both of these places present a remarkable opportunity to those who attend to combine a very happy and profitable vacation with inspiration and study.

Courses offered will include lectures, normal and study classes on the textbook, *The Rural Church* and *The Moslem World.* Forums, Bible classes, platform meetings and addresses by many missionaries, will form the program.

For further information, write Mrs. Jesse J. Kolmos, 511 North Seventh Avenue, Maywood, Illinois.

I know of no other work that begins to compare in results with that attained by the Sunday school.—*John Wanamaker.*

The Sunday school is the world's greatest institution for popularizing the world's greatest Book.—*Wm. E. Gladstone.*

HARTFORD

Theological Seminary
School of Religious Education
Kennedy School of Missions

W. DOUGLAS MACKENZIE, *President*

THIS interdenominational university of religion is located in the center of the intellectual and cultural life of New England, halfway between Boston and New York. Thus there is easy accessibility to the educational advantages of these two cities. It is also in the near neighborhood of various New England colleges and universities.

The city of Hartford is of fine old New England quality. Churches of various denominations are established here and are hospitable to all students of the Foundation, offering them opportunity to participate in practical church and social work. In some cases the work receives compensation, and students are able to earn a portion of their expenses.

Hartford Seminary Foundation, Hartford, Conn.

EUREKA COLLEGE, EUREKA, ILLINOIS

"On the Cornbelt Trail, in the Heart of Illinois."

Fall Semester opens, September 14-15, 1926.

Freshman Class Limited

The incoming Freshman class will be limited to about 125.

Those desiring to enter should, therefore, make arrangements at once. About an equal number of boys and girls will be received.

Advance Registration Fee Required

Because the class is limited, an advance registration fee of $10 is required of all freshmen. The payment of this fee at once insures a student of having a place in the freshman class.

Girls should also send $5.00 to reserve a room at the dormitory. This fee should be sent at once as several rooms are already reserved for next fall.

Expenses at Eureka

Expenses at Eureka College are as follows:

Tuition, $150, payable $75 each semester; board, $5.50 per week; room rent, $1.50 to $2.00 per week; books, about $25.00 per year; incidentals, about $100.00.

Buildings at Eureka

Eureka College has five splendid college buildings situated on a beautiful campus of about twenty acres. Great trees of twenty varieties adorn the campus. "Recruiting elm" is known around the world.

The girls' dormitory is a beauty. It sets back from the street with a great yard of beautiful trees and green grass.

Student Spirit

The student spirit at Eureka is contagious. It influences the life of every student. Once a Eureka student, the spirit of Eureka brings you back to the old campus.

Students now enrolled from fifty-five Illinois counties and sixteen states and foreign countries desire to have Eureka College as their Alma Mater.

Academic Standing of Eureka

Eureka ranks among the best colleges of the country. It is class "A" in Illinois. It is a member of the North Central Association of Colleges and Secondary Schools. It is recognized by the State Certificating Board and its graduates receive diplomas for teaching without examination. A degree from Eureka is equal to the best.

Are you planning to go to College this fall? It pays. Do you want a Eureka College catalogue? Do you want further information? If so, write to President Bert Wilson, Eureka College, Eureka, Illinois

They Read Like Paul's Epistles

THE attached letters are from Mark Njoji, pastor of our church at Bolenge, Africa, and Lounza Joan, a young man seventeen or eighteen years old, who is working in the carpenter shop at Bolenge, and preparing himself for evangelistic work.

Lounza was the personal boy of Mr. and Mrs. C. M. Yocum while they were in the Congo. Both of these letters are in reply to Christmas greetings sent to them.

Mr. Yocum's native name was Losanganya and Mrs. Yocum's, Mama Bonkasa.

Translation of Lounza's letter

Bolenge D. C. C. M.
Coquilhatville
le 10 Janvier 1926

To monsieur father Losanganya and Mama Bonkasa and your child. Behold, I Lounza Joan your boy, think of you every day with ten thinkings. Behold, another thing is, that I wanted very much to write you a letter before the year was finished, but I have been tied up with journeyings with the white men. Behold, another thing is like this. I want the work of the carpenter shop well so I am searching this with diligence that I may know it.

Behold, I am sending Mama Bonkasa a little belt from my hand.

Behold, I desire that, if the Lord wishes that we see you again.

Behold, my words are finished. Greetings to you in the name of Jesus the Messiah, our Lord (the above greetings to), Losanganya and Mama Bonkasa and your boy.

You pray to God for me that my life may increase on this earth (increase meaning to be something worth while as well as a growth).

I, LOUNZA JOAN.

Translation of Mark Njoji's letter

Bolenge, January 19, 1926

Unto Losanganya the Beloved:

Your greetings and good wishes reached me well; I did not reply to you at once because they came at the very time of the Ekitelo, and I was tied up with many duties.

These are the things which happened at the Ekitelo: the offerings for the six months' period were 10,000 francs, and the thank-offering on Christmas day was 979.70 francs. The people baptized were 109; couples married, 18; eighteen people who had been under discipline made public confession. The people in the Sunday school were about 1,500 and many came to the meetings. We had a joyful Ekitelo at Christmas time.

I do not forget you and Mrs. Yocum —Mam'onkasa—I remember your loving deeds which you showed unto us people of the Congo. I do not forget that you never forget us in your prayers, for we lack power always and the One of power is the Lord, therefore it is good that we pray for each other all the times in our prayers.

I ask you: Do you think of this land here? For we asked you and Mama Bonkasa to sit down here. Do you not have any answer for us? I believe that all the churches wish that you could stay here with us.

I greet you with greetings and remembrance unto you.

MARK NJOJI.

Where It Takes Practice To Be Perfect

All of October and parts of September and November have been spent in learning one hundred sentences in Tibetan from the Gospel of Mark. This is very monotonous work as each must be repeated after the teacher hundreds of times. It is quite necessary to learn them as they would be spoken in the local dialect as well as in the more learned style.

R. A. PETERSON.

Batang, West China.

Missionary Conferences

MISSIONARY education is about the most important thing in the world. Missions is the very heart of Christianity. Missionary education is essential to inspire and train the church for its task which is God-imposed and concerns the transformation of the world.

Nothing but trained leadership can bring an effective program of missionary education to the local church. If you are a leader, have you conscientiously faced the question of best preparation for bringing full missionary vision and zeal to your own group and the whole local church?

Note the conference nearest you and plan to enjoy the delightful vacation center, the fine fellowship and inspiration of the conference and get the real insight and effective training for vitalizing your own service in the local church.

Courses along the following lines will be offered:

How to Teach Missions to Primary Pupils.
How to Teach Missions to Juniors.
How to Teach Missions to Intermediates.
The Missionary Education Program of the Local Church.
Story Telling.
Educational Dramatics.
Missionary Message of the Bible.
Religions of Mankind.
Current Mission Study Books.

Faculties will consist of:

College presidents.
University professors.
Professors and directors of religious Education.
Secretaries of the Missionary Education Movement.
Secretaries of interdenominational agencies.
Pastors.
Mission board secretaries (home and foreign).
Specialists (women's society, young people's society, dramatics).

Conference centers and dates are as follows:

Blue Ridge, North Carolina, June 25-July 5.
Ocean Park, Maine, July 1-10.
Silver Bay, New York, July 3-13.
Asilomar, California, July 6-16.
Seabeck, Washington, July 23-Aug. 2.
Lake Geneva, Wisconsin (to be announced).

An international conference on Africa is to be held at Spa, Belgium, in September of this year. A number of circumstances contribute to make this a critical time for white-native relationships. While in South Africa the liberties and opportunities of natives have been seriously infringed by recent legislation, there are beginnings of far-reaching educational movements, both in East and West Africa. The Carnegie Corporation has appropriated $37,500 to the Jeanes Fund for a demonstration of its methods in Kenya Colony.

A NEW SERIES

Because of limited space, or for other reasons, it has seemed preferable to some schools that the lesson selections should be the same for all classes.

Such material has not been available for several years, most publishers having adopted the "improved uniform" lesson plan or the group-uniform material.

As a matter of service, we are now offering, in addition to our other material, a complete new line of

Strictly Uniform Lessons

This material bears the name of the "Bethany Series," and the line comprises the following material:

The Bethany Child's Leaflet

A beautiful four-page paper for Primary children, with the lesson picture in colors, and the lesson story in large type, suitable for small children. Five or more sets, each..... .10

The Bethany Junior

An attractive quarterly for pupils 9 to 12 years old. This has been carefully prepared and edited, and will be found interesting to the pupils. Five or more copies, each..... .05

The Bethany Children's Teacher

This is a comprehensive quarterly for the teacher of Primary and Junior children. It contains material common to both groups, with additional plans for the different groups. Per copy ..... .15

The Bethany Intermediate Quarterly

A guide for lesson study and personal application for pupils 12 to 17 years of age. Prepared by a writer of many years experience as a teacher. Five or more copies, each.. .05

The Bethany Intermediate Teacher

For Teachers of Intermediate Classes

Careful consideration is given to the effort which must be put forth to hold and inspire the boys and girls in these critical years, per copy..... .15

The Bethany Bible Student

This is prepared by Arthur J. Culler, Dean of Hiram College, an authority on lesson material for classes of Young People and Adults. With maps and Order of Service. Five or more copies, each,..... .07

The Bethany Pocket Quarterly

This is one of our most popular productions. It is intended for classes of busy men and women. Small in size but large in suggestion and stimulus. Five or more copies, each, ... .05

The Bethany Bible Teacher

Contains suggestions for the service and the aims for the quarter. The lesson Scripture is carefully explained with interesting illustrations, and questions for class discussion. Per copy ..... .15

Bethany Bible Lesson Leaves

Contain a devotional order for the whole school. This is a new feature. There follows the Scripture material for the day. Five or more sets, each..... .03

Bethany Home Quarterly

For those unable to attend the regular sessions of the school. It refers especially to the religious problems of home. The "family altar" is provided for by a devotional treatment. Five or more copies, each ..... .09

This entire line of material from the primary children to the adults, treats the one lesson topic assigned by the International Lesson Committee without any substitution or editorial adjustment. These are strictly Uniform lessons.

There has been a demand for the same lesson all the way through the school. We have prepared the material to meet this demand. You will find it of high quality. Let us serve you.

Send us your orders for the coming quarter. If desired, we will send samples free on request.

Christian Board of Publication — St. Louis, Missouri

"Williams Day" in Jamaica

THE following letter from L. M. Matson, secretary of the mission in Jamaica, is a most encouraging one. The Jamaica Mission is celebrating the Golden Jubilee anniversary of the beginning of the work by the Christian Woman's Board of Missions. W. H. Williams was sent to Jamaica in 1876 by the Christian Woman's Board of Missions to renew the work begun by the American Christian Missionary Society in 1851. Beginning on "Williams Day" W. C. Cole and wife, well-known evangelists of Des Moines, Iowa, inaugurated an evangelistic campaign in Kingston. The meeting is a union meeting of our three churches on the plains and is being attended by many of the brethren from the churches out on the mountains. Mr. and Mrs. Cole paid their own traveling expenses to Jamaica and are giving their services to the mission:

"Williams Day" was a great success. All the men came into the institute Monday greatly rejoicing. Four men, representatives of the various religious bodies, gave us special messages at the noon hour, one speaking each day. These messages were of high order and were appreciated. We had a great fellowship together as breakfast, luncheon and dinner were served at the church each day. We have new visions of what can be done here in Jamaica if we all labor together in a united way.

Mr. and Mrs. W. C. Cole arrived on Monday, February 8, and since that time great blessings have been flowing. We have had a united evangelistic campaign with the ministers and the three churches on the plains cooperating in a splendid way. Monday evening we had a reception for the Coles in the upper room at Duke Street. The official boards of the three churches, their wives, and the ministers and their wives attended. That night Mr. Cole spoke on the theme "What It Takes to Make a Successful Revival." From the very first word he held the attention of the people and won the hearts of everybody. In this week's meeting at Duke Street, 104 have confessed Christ and there is great rejoicing. Many of these are from the better homes. After Monday night's meeting, the church has not been able to accommodate more than half the people and last evening George Hicks, of St. Andrew's Kirk, Presbyterian, turned his church over to us for an overflow meeting and Mr. Cole spoke at both meetings, while Mr. Bartlett brought the message at St. Andrew's Kirk at the preaching hour.

The lasting benefit to the mission is not the numbers won, but the spiritual awakening of the Duke Street Church and the mission at large. The mission has been drawn together in love and as a unit we are ready to go forward with our jubilee aims and to attain victories in the reaching of our goals.

Mr. Cole is to be with us only three weeks. It is our prayer that at least half of the six hundred will be won before he sails. He came to us upon our invitation without a promise of financial help beyond being entertained while here. His time and expense of travel have been freely given in helping us. We will not be able to measure the blessings received by his visit.

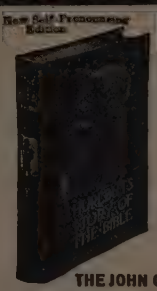
Meeting New People

This month I distributed quite a bit of literature among people in Hatta, but the evangelist and I spent most of our time in the villages. The farmers have been very busy, and as a result much of our work has been of a personal nature, with one or two. The same is true of our Bible women's work. This has led us into new places and we have met some new people.

C. H. THOMSON.

Hatta, India

USED IN OVER ONE MILLION CHRISTIAN HOMES



HURLBUT'S STORY OF THE BIBLE

BY JESSE LYMAN HURLBUT, D.D.

Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

A COMPANION VOLUME TO THE BIBLE
FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL

One hundred and sixty-eight stories each complete in itself, yet forming a continuous narrative of the Bible from Genesis to Revelation. The world old stories rendered vitally interesting by the noted author's fresh and realistic treatment.

The Biggest and Best Illustrated Book for the Price.
Octavo, 757 pages, 16 color plates, 250 illustrations. PRICE $2.00
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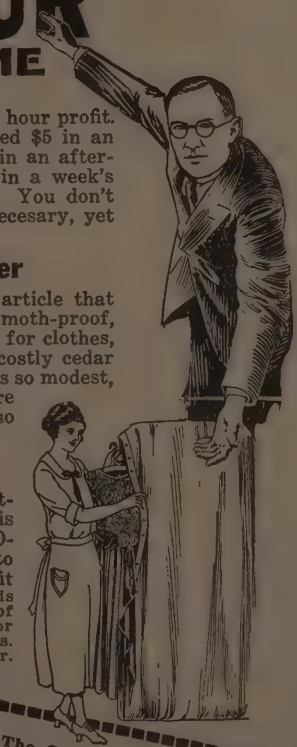

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Name .....
Address .....

Gifts of Service and Self

By Jane Brewer

AT CHRISTMAS time the Mexican young people of our church in San Luis Potosi gave a cantata entitled *"The Light of the Star,"* and the program closed with "White Gifts for the King." The front of the church was simply decorated with green and white and there was a Christmas tree on each side. One was decorated with the envelopes of the "service gifts." More than fifty people made about two hundred and fifty pledges of service to help in different departments of the church work. Beneath the other tree each class placed its gifts of substance. One class brought a beautiful white sail boat full of flour and another had a fine, fat duck full of rice. A class of girls had made an outfit of clothes for a poor little child of the church, while the woman's society had made many garments for the poor and the Junior Endeavor boys and girls carried many stockings filled with rice, beans, corn and sugar. One very interesting individual gift was a pair of white baby stockings tied up in a bag of white paper with white ribbon, and in the toe of each stocking was found a shiny white peso and a five-cent piece. In addition to the large amount of food and clothing, six dollars were given. All these gifts were freely and happily given. What a change in spirit there has been in our church here in the last five years; a complete change from "self" to "others," and the idea of the "White Christmas" has brought it about.

The Christmas program closed with the presentation of the most beautiful gift—that of self. As the invitation was given, two men presented themselves. Several others had come at other services of the week.

Christmas Day was full. The day began with a sunrise prayer service and at nine o'clock a group of our people, led by Mr. Huegel went to the penitentiary to hold a service for the prisoners. Twelve of these prisoners made the confession in that service and some have since taken the same step. Cookies and candy were distributed.

A smaller group, led by our pastor's wife, went to sing Christmas songs and read the Christmas story to some of our shut-ins, while Miss Nunn left on the morning train to carry provisions and cheer to many of the poor people of our nearest out-stations, where our evangelist, Mr. Medina, lives and works.

During the morning and most of the afternoon I was busy putting little packages of food and clothing into baskets to send out to all parts of the city to some needy families whom we know. Some of the Mexicans helped with the work and Mr. Grigsby's Ford was kept busy making trips into all kinds of streets.

On Saturday afternoon the Campfire Girls gave their Christmas party to the poor children. They had a pretty tree in our public parlor, to which each girl had invited two poor children. After an hour of games and stories the tree was lighted and the toys, fruits and candies distributed. The beaming faces of the little ones more than repaid the girls for the trouble it had cost them.

On Sunday afternoon we had one of our beautiful baptismal services, when five were baptized, one of whom was the young man who directs the athletics of our school.

Progress of Christianity in India

THE last census taken by the government of India gives some illuminating figures.

Population:

Hindus	216,736,586
Moslems	68,735,218
Christians	4,754,064
Animists, Parsis, Jews, etc., about	29,000,000

Per cent increase or decrease in last decade:

Hindus	4%	decrease
Moslems	3 1/16%	increase
Parsis	1 7/10%	increase
Christians	22 7/10%	increase

The total population shows an increase of 1 1/5%.

Forty years ago the Hindus formed 74% of the population; today they form only 68%.

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United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

Pronunciation of Foreign Words

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ē as ē in hēr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

China

Feng Yu Hsiang-Fŭng Yū Shīäng
Hweilichow-Wēil ī jō
Ningyuen-Nĭng yūĕn
Tseng Wei-ching-Tsĕng Wēi-chĭng
Yangtsepoo-Yäng tse poo
Nanking-Năn kĭng

India

Bhadaura-Bŭd our′ ä
Bilaspur-Bī läs pur
bhajans-bhä jäns
Darbar-Dur bär
kirtan-kĭr tan
Maharashtra-Mä hä rash trä
Marathi-Mär rä ti
Mahatma Gandhi-Mä hät ma Gän dī
Monibaba-Mon i bä bä
Narayan Tilak-Nä rä yăn Tī Lak
Narbudda-Nŭr bŭd da
Prasad-Prä säd
puja-pū ja
Rabindranath Tagore-Rä bĭn drä nath Ta gōre
sadhu-säd hū
Santiniketan-Sän tin i ke tăn
Taj Mahal-Täj Mä häl
Chhani-Chŭn′ ī
Mahoba-Mŭ hō′ bä
Maudaha-Mau dŭ ha
pakka-pŭk ka
Pan wa ri-Păn wä rī
Pendra-Pēn drä
Rath-Rät
Yakub Ali-Yä kŭb Al ī

Japan

Akita-A′ kī tä
Fukushima-Fū kū′ shī mä
Gose-Gä′ sī
Kitagawa-Kī tä gä wä
Kwansai-Kwän sī
Osaka-O sä kä
Tamade-Tä mä de
Tanaka-Tä nä kä
Tennoji-Tĕn nō jī
Tominaga-Tŏm ī nä gä

Latin America

Asuncion-As ūn sī ōn′
Buenos Aires- Bwē nōs I räs
Colegio Internacional-Cō lē hīō In ter na thēō nal′
Dina Iquacia-Dī nä I qua cī ä

Tibet

Atuntze-A dûn dze
Batang-Bä täng
Haiphong-Hai fŏng
Szechwan-Szĕch wän
Ta chien lu-Dau jĕn lū′
Talifu-Tä lī fū′
Yangtse-Yäng′ tsī
Yengin-Yĕn gĭn′
Yunnanfu-Yū năn fū′

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Schools of Missions

MRS. J. M. STEARNS has recently returned from service in a series of interdenominational schools of missions in Florida. These schools are primarily conducted for the purpose of training teachers and leaders for mission study in local churches. The school at St. Petersburg, Florida, enrolled 1,008 who took one or more of the courses on The Slav in America, Prayer and Missions, Missionary Education in the Local Church, Bible Study and Missionary Methods.

The enrollment in the schools at DeLand and Daytona Beach was not so large as at St. Petersburg but in each of these places arrangements were made by the local committee for members of the faculty to present missionary talks to the students in both the grade and high schools. An outstanding feature of these schools was the presentation of the great religious drama, Peter, the Rock, given by students in Stetson University under the leadership of their teacher of dramatic art. At DeLand, the university auditorium was filled to overflowing, while this drama was presented to an audience of 2,300 people at Daytona Beach. The chief object of such interdenominationl schools of missions and missionary conferences is the training of missionary leadership for local churches. Disciples of Christ were represented both in the enrollment and on the faculty for these schools.

What is Christianity?

In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is fairness;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the wicked, it is resistance;
Toward the strong, it is trust;
Toward the penitent, it is forgiveness;
Toward the fortunate, it is congratulations;
Toward God, it is reverence and love.

—Central Church, New York City, Bulletin.

Coming on Furlough

Mr. and Mrs. F. V. Stipp of Manila, P. I., plan to take their regular furlough in July, 1926. Mr. Stipp writes:

"We have secured passage on the North German Lloyd boat "Coblenz" sailing from Manila early in July. We will disembark at Port Said. We shall spend some time in Egypt, Palestine and Europe. Our plan is to reach America just in time for the opening of the school year at Yale the last of September."

Receipts for Eight Months Ending Feb. 28, 1926

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$202,088.97	$ 1,058.76*	$ 54,919.83	$ 34,075.78*
Sunday Schools	165,767.37	14,373.83	6,099.59	10,566.55*
Christian Endeavor	5,926.74	462.73*	137.25	1,663.28*
Woman's Missionary Societies	212,665.27	33,546.51	2,818.25	376,611.22*
Circles	13,278.16	1,205.72*	617.00	19,197.73*
Triangles	1,832.07		17.60	17.60
Children's Organizations	4,237.12	157.47*	13.71	8,691.24*
Individuals	30,089.55	6,483.75	35,477.74	28,097.10*
Bequests	1,800.06	1,349.94*	3,240.00	8,960.58*
Interest (U. C. M. S.)	24,803.18	12,421.48	22,318.22	6,014.38
Interest (Old Soc.)	26,186.70	895.49*	.....	.....
Men and Mill. Movt.	.....	.....	.....	.....
Receipts from old Societies	2,900.00	2,900.00	60,677.45	25,594.21*
Home Missions Institutions	.....	.....	69,919.27	7,398.87*
Benevolent Institutions	29,029.32	4,657.62	10,699.57	3,795.89*
Annuities	.....	.....	62,898.32	5,904.72
World Call Subscriptions and Advertising	.....	.....	45,468.04	2,784.71*
King's Builders	.....	.....	3,746.32	499.50*
Literature	.....	.....	29,337.65	9,971.31
Miscellaneous	27,722.83	10,338.09	35,512.04	20,902.88*
	$748,327.34	$79,591.17	$443,917.85	$512,133.79*

Board of Education

Churches	$ 66,437.82	$ 1,623.88	$ 450.70	$ 4,159.76*
Sunday Schools	915.44	730.64	65.00	63.30
Individuals	3,997.65	615.10*	400.00	1,011.35*
Colleges	6,737.13	46.32		
Endowment Crusades	2,043.31	2,043.31		
Miscellaneous	891.86	576.64*		
	$ 81,023.21	$ 3,252.41	$ 915.70	$ 5,107.81*

Board of Temperance and Social Welfare

Churches	$ 3,633.34
Interest	163.39
Fees	650.00
Miscellaneous	1,800.00
Total	$ 6,246.73

Association for the Promotion of Christian Unity

Churches	$ 2,466.21	$ 100.12*
Individuals	1,835.50	223.25
Literature	185.26	150.82*
Interest	21.16	6.71
	$ 4,508.13	$ 20.98*

*Decrease

A One-Day Revival

EVERY able-bodied woman of the congregation nobly did her part to help make the one-day revival, held recently in our church, a great success. Feeding about a hundred people demands a type of intelligent Christian teamwork comparable to that required to win a football victory. The ease and grace with which our women did it was in itself a decided spiritual victory.

Visiting brethren from Jacksboro and Olney added their quota of brief speeches, good music and earnest prayers to the morning session. Besides Milo Atkinson of Wichita Falls and Glenn Clark of Olney, two local ministers were present, and every missionary organization in town was represented. In the afternoon every seat in the main auditorium was taken and every voice was singing "We've a Story To Tell To The Nations." In her sweet, unassuming and winsome manner, Miss Ruth Musgrave of Africa held her audience in breathless attention for nearly two hours and brought us to our knees before God in confession of the sin of a divided church, the neglect of our God-given task and a pledge of rededication. With the tears of repentance still fresh on our cheeks we sang: "Blest Be the Tie That Binds Our Hearts in Christian Love."

In my judgment this one-day revival did the churchgoing people of Graham much more good than several so-called revivals with which we have been afflicted in the past.

C. C. KLINGMAN.

Graham, Texas.

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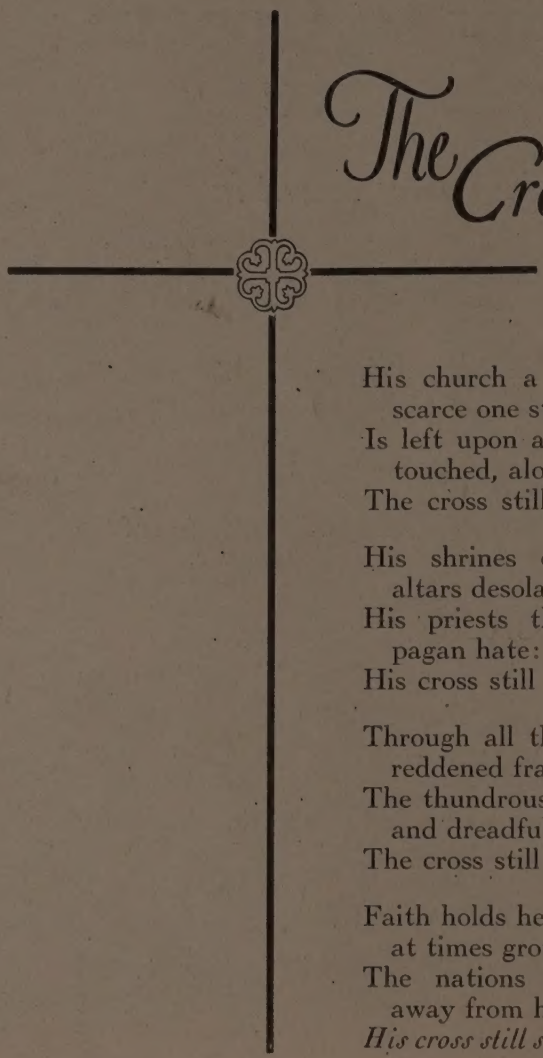

The Cross Still Stands

His church a mass of ruins—
scarce one stone
Is left upon another. Yet untouched, alone
The cross still stands.

His shrines o'er turned; his altars desolate
His priests the victims of a pagan hate:
His cross still stands.

Through all the horrors of the reddened fray,
The thundrous nights, the dark and dreadful day,
The cross still stands.

Faith holds her wings and hope at times grows dim;
The nations seem wandering away from him;
His cross still stands!

—*Author Unknown*